

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

WHOLE No. 840
VOL. XXXIV, No. 3

October 31, 1925

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGE
CHRONICLE	49-52
EDITORIALS	
The President's Address—The Pact at Locarno— An Economic Crime—A Great Private Citizen.....	53-55
TOPICS OF INTEREST	
Foreign Missions on Exhibition—Federating Our Catholic Alumni—Catholic High Schools in Ireland—Dewan Bahadur Swamikannu Pillay— The Industrial Arts in America.....	56-63
POETRY	
When I, at Last, Am Come to Die; October; The Barter.....	57; 65; 68
SOCIOLOGY	
The Broken Home.....	63-64
EDUCATION	
Why Not Do This?.....	64-65
NOTE AND COMMENT.....	66
DRAMATICS	
New York's New Plays.....	49-50-51-52
REVIEWS	67-70
COMMUNICATIONS	71-72

Chronicle

Home News.—The chief interest in a week that was quiet in domestic affairs centered around the hearings of the Ways and Means Committee of the House. The first

Tax Revision

witness to appear before the Committee was Secretary Mellon himself, who submitted a plan of tax revision.

This plan as first submitted called for a maximum income tax of 25 per cent, including a 5 per cent normal tax and a 20 per cent surtax. The Secretary carefully pointed out that he did not recommend this as a definite rate, but merely as a point to which tax revision might go without endangering future government revenues. At the same time, Under-Secretary Winston advised that the normal taxes might be cut from the present 2 per cent on the first \$4,000 of income, 4 per cent from the second \$4,000, and 6 per cent on the balance to 1 per cent, 3 per cent and 5 per cent respectively. The distinction which has prevailed up to this between earned and unearned incomes was expected to be abandoned. Later, however, Mr. Mellon told the Committee that an error had appeared in his first statement and he substituted for that an alternative schedule which calls for normal taxes of 1 per cent on the first \$3,000, 2 per cent on the next \$1,000, 3 per cent on the next \$4,000, and 5 per cent on the remainder. Political elements entered into the discussion when tax leagues, hurriedly formed in their respective states, called upon Representatives Green and

Garner to lower the surtax, a measure to which they were presumed to be opposed. Moreover, thirty-two Governors of States, six of them in person, demanded that the Government should retire from the inheritance field and leave this source of revenue to the States.

Austria.—Great disappointment, our Austrian correspondent writes, is being expressed throughout the country regarding the response made by the

The League's Decision

League of Nations to Austria's request for freedom from foreign control. The League, Austrians

claim, is not acting on the favorable data submitted to it by its own experts, who had been sent to study the situation. The Austrian Minister of Finance, Dr. Ahrer, strove to show how each of the items in the 1922 covenant had been fulfilled by Austria, that moreover the currency had been stabilized and the interest demanded by the banks had been reduced to nine per cent. The League, however, was not convinced. Its first decision, in fact, was such that the Austrian Delegates believed they could not possibly accept it. The final decision arrived at was that Dr. Zimmermann's financial control should continue, though in a less strict sense, until December. At that time the League would meet once more and consider how it might entirely abolish all external interference. The Finance Committee, however, advised Austria to retain her foreign councillor in his place for the following three years in order to encourage foreign credit. Moreover the League wishes to keep for itself the right, during the next ten years, of re-establishing control if at any time such control should again become necessary. The League's suggestions have been made the subject of discussion in the Austrian Parliament during the past weeks. Meanwhile the Austrian economic situation is still very far from satisfactory. Strikes and rumors of strikes, closing of shops and continued unemployment mark the unsettled condition of the country and the struggle for subsistence.

Bulgaria.—Scarcely had the nations begun to look forward to the era of peace presaged by the Locarno agreements when word was flashed, October 21, of

Trouble with Greece

a clash between Greek and Bulgarian troops, which for forty-eight hours seemed to threaten a new war

in the Balkans. Border trouble between the two countries has not been infrequent in the past, but a tense situation has existed since a Greek citizen was

killed, three months ago, at Stanimaka, in Bulgaria. Alleging unprovoked attack on Greek soldiers on the frontier near Demirhassar, Athens was reported, October 21, to have demanded an indemnity of 2,000,000 French francs gold, adequate apology and punishment of the responsible Bulgarian officers. While Greece was apparently taking the administration of justice into her own hands, the Bulgarian Government, in a reiterated appeal, besought, October 23, the intervention of the League of Nations. Forthwith M. Briand, Acting President of the League Council, announced an extraordinary session of the Council, to be held in Paris, October 26, at the same time exhorting the two Governments to suspend all military activities, pending the Council's investigation. Both Sofia and Athens accepted the plan of intervention, and designated their delegates to the Council meeting. In spite of the League's action, local bodies of troops continues shooting and sniping.

China.—The judicial inquiry regarding the riots last May at Shanghai went into its second week without much progress being made. The Chinese still

*Shanghai Riots
Inquiry*

refused to attend or give evidence. As municipal officials and the police who did the shooting are the chief witnesses the judges heard only one side of the case. It is a foregone conclusion that no matter how they decide the Chinese will be indifferent and their verdict will have no influence on national opinion. So far the evidence shows negligence on the part of higher police officials at the time of the shooting with the result that the inquiry tends to damage rather than improve the foreign position.

The civil war hitherto localized to the district between Shanghai and Nanking has taken on a national aspect with the return to political and military activity of Marshal Wu Pei-fu, who was dictator of Peking 1922-1924. On his arrival at Hankow he announced his assumption of the title of Commander-in-chief of the Central Provinces. He declares that fourteen of China's eighteen provinces are supporting him and that he has 300,000 men to oppose Chang. It is evident the Marshal is heading a movement to establish at Nanking a government that will rival the Peking Government. Meanwhile General Chang Tso-lin, the Manchurian leader, following the reported capture of 7,000 men, has sent four divisions of his troops to Shantung and an aviation force to Tientsin. Consequent upon the turn the war is taking Peking is in a state of suppressed excitement and it makes the outlook for the coming customs conference quite pessimistic. Almost all sections of the country outside of the Peking district and Manchuria oppose it, including a number of the more powerful militarists of South, Central and Western China.

Czechoslovakia.—As another instance showing the insincerity of the Government's recent reply to the

Vatican, when it claimed to be acting with good will towards its Catholic citizens, the treatment meted out to the Catholic Army Bishop, Mgr. Bombera, may here be mentioned. As a zealous prelate, Mgr. Bombera was from the very beginning of his activities intensely hated by the Socialists, who accused him of "clericalizing" the army. It so happened that the Bishop led a Czech pilgrimage to Rome shortly after the departure of the Nuncio. It did not matter that Mgr. Bombera's arrangements for this pilgrimage had been made long before that event, yet his departure and his audience with the Pope were all distorted and made a pretext by the Socialists for demanding his discharge. A motion was made in Parliament and the Minister of War, to conciliate the good will of the Socialists, promptly suspended the Bishop from his post in the army, with the intention of ignominiously placing him on the retired list. Later, fearing to make the Bishop's visit to the Holy Father the reason for his action, he cast about for other pretexts to pension off the army prelate. This is but another indication to show how far the Government is from any reconciliation with the Vatican, or from any sense of common decency and fairness in its treatment of Catholic citizens.

France.—With the opening of Parliament but a few days off, speculation has been rife as to the changes which the financial situation may precipitate in political affairs. In a country of dramatic situations, comments the New York Times correspondent, few

*The Crisis
in Finance*

Ministerial crises have been so dramatic or so fraught with potentialities. According to various predictions, France may have a new Ministry, she may have only a new Finance Minister, or she may go on with the present Painlevé cabinet. The *Quotidien* of October 24, speaking for M. Herriot, and voicing the attitude of the Socialist element which forms the Chamber Majority, declared that "what France is asking is not that any Minister retain office or get out. What France is asking, anxiously and imperiously, is that the Finance Minister, whoever he is, open for it the perspective of a safe future. Until now, due perhaps more to circumstances than to any personal fault the country has been living from hand to mouth without the prospect of relief. We must make an end of this method." The same day Finance Minister Caillaux asserted that there was not any necessity for further inflation, and that the plans which he would shortly submit to the Cabinet would take care of the situation for the present. On October 24 the franc sold a little above 24 to the dollar, with no outlook for relief such as was provided early in 1924, when exchange was resuscitated by the J. P. Morgan loan.—In a notable address at the closing of the Radical Socialist Congress at Nice, October 18, Premier Painlevé asserted that the Locarno compacts constitute the beginning of a

new era, at the end of which the European nations will find themselves united in fruitful cooperation. Denouncing the pessimists who accept the fatality of wars and consider them inevitable he claimed place in the ranks of those "who will realize a peace by reason and the will and courage to do all that is necessary for peace."

Germany.—There is practically no doubt that ratification of the Locarno treaties will ultimately be obtained from the German Reichstag. The bitter

*Nationalists
and Locarno
Treaties*

opposition with which they are still meeting from the Nationalists was to be expected and is already being rapidly modified. It was really through the Nationalist Representatives themselves, at Locarno, that the treaties were made possible. Nationalists must now fight their own Government and their Nationalist President if they persist in rejecting the treaties. They are consequently not to be taken too seriously. Already more moderate opinions are finding their way into the Nationalist organs. Moreover the wealthy industrialists of the party are anxious for the good will of the United States and fear the result which reactionary policies in Germany would have upon the possibility of obtaining credits here, and also upon America's support in favor of eventual reductions in the annuities attached to the Dawes Plan. The next few weeks will in all probability smooth the way for the peaceful signing of the treaties. Dr. Stresemann's argument, too, should not fail to have its force with the rank and file of the Nationalist party, when he makes plain to them that Germany's only hope "to accomplish anything in behalf of the German minorities in other countries and of the lost German territories" is by entering the League of Nations and working within it as a free and equal member. The attitude of the extreme Junker element in the Nationalist party was made manifest by the resignation of the three Nationalist Cabinet Ministers holding the portfolios of the Ministries of the Interior, of Finance and of Economics. But it is equally significant that the meeting of the party's Reichstag members which unanimously adopted the resolution approving of this step was attended by only 50 out of 111 of the Nationalist members in the Reichstag. Against these will be cast the Socialist and Democratic vote that should prove decisive.

Great Britain.—After six months abroad and a journey of 25,000 miles through South Africa and South America, the Prince of Wales has reached home. On his arrival he was given a tremendous ovation by the people of London. His return marks the completion of his mission to the different dominions of the Empire, and to the United States and South America, undertaken six years ago. Its purpose was to promote a spirit of comradeship and cooperation

*Prince of
Wales Home*

especially between the peoples of the British Empire. Everywhere he was received with marks of cordiality and good will.

On his return from Locarno on October 20, Mr. Austen Chamberlain was given a special demonstration in testimony of the victory for peace, which in the opinion of his colleagues, he gained. As a result of the conference a definite beginning of the process of evacuation of Cologne is expected, in well-informed circles, to be taken before December 1. Of course the Allies must approve this move for though British troops happen to be the personnel occupying the city, the occupation itself is an allied movement.

*Aftermath of
Locarno*

Ireland.—Nearly 800 pilgrims, members of the Irish National Pilgrimage organized by the Catholic Truth Society of Ireland, were received in audience by the

*Catholic
Notes*

Pope on October 21. Archbishop Harty, of Cashel, leader of the pilgrims, made the presentation address. Archbishop O'Donnell and several other members of the Hierarchy accompanied the pilgrimage, as did also President and Mrs. Cosgrave. According to press dispatches, the audience of President Cosgrave with the Pope lacked the usual ceremony attendant on the visit of the head of a State to the Vatican because the President came as a simple pilgrim and not in an official capacity.—The twenty-third annual Conference of the Catholic Truth Society, always a notable assembly, evoked even greater enthusiasm than the Conferences in former years. The exercises lasted through an entire week and addresses were made by prominent members of the clergy and the laity.—In their meeting at Maynooth, the Irish Catholic Hierarchy adopted a statement of entreaty, advice and instruction on "the evils rampant at the moment in our country." The pronouncement of the Bishops is frank and plain. "Purity and faith go together," the statement declares, "and both virtues are in danger, the former more directly than the latter." Among the evils specifically condemned are those arising from improper pictures and newspapers, from drink abuses and, more than all, from dance halls. These halls, the Bishops state, "have deplorably aggravated the ruin of virtue due to ordinary human weakness. They have brought many a good and innocent girl into sin, shame and scandal, and set the unwary feet on the roads that lead to perdition." In particular, attention is called to "the dancing of dubious dances on Sunday, more particularly by persons dazed with drink." The Bishops in giving their warning declare that "very earnestly do we trust that it may not be necessary for us to go further." They direct that priests confer with responsible parishioners as to the means by which the declaration may be fully carried into effect.

The Free State Treasury returns for the first six months of the current year shows a surplus of £346,135.

The surplus margin is less than that of the corresponding period of last year. According to the Irish press, the figures are not unsatisfactory.—The labor dispute that has been delaying work on the Shannon Scheme is daily growing more complicated and alarming. The Transport Workers Union refuses absolutely to accept the wage-rate offered by the Siemens-Schuckert Company in charge of the construction. Ex-national soldiers, who had been employed at an advanced rate of 50s a week, have ceased work, and their example has been followed by groups of unskilled non-union laborers. Those who are working are doing so under military protection.—Frequent complaints continue as to the high cost of living and the burdensome taxation rates. The unemployment situation has not remedied to any extent. In this latter regard, the Northern Counties are in an even more deplorable state. It is estimated that there are about 60,000 unemployed in Ulster, more than half of whom are in Belfast.

Latin America.—All foreign business houses in Vera Cruz have closed their doors as a protest against the State Government's application of the labor law

Mexico prescribing that 80 per cent of the personnel must be Mexicans. The measure affects Spanish workers in particular, as a large number of them are employed in Vera Cruz.—The First International Congress of Latin American Women, recently held in Mexico City, and sponsored by the Government, was anything but what its name indicates. It was not in reality a representative gathering of Latin Americans at all, but a mere mass meeting of Bolshevik women malcontents and radicals. The Congress, scheduled to last three weeks, broke up before the end of the first in an anti-Catholic riot, all the delegates fighting with one another. The so called Congress was a scandal, for the women of Latin America are Catholic and are not represented by a handful of Red Radicals. One of the Catholic groups, the "Parents of Families," pledged to the cause of Christian education, is supporting elementary free schools and maintains one of the largest Catholic High Schools in the country. Its national headquarters are in Mexico City and it has branches in nearly every one of the twenty-eight States of the Union. Great numbers of its members are very poor people, earning barely enough for an existence but who, nevertheless give regularly and freely to keep their children in Christian schools and for the preservation of the Faith in their native land.—On October 12, the bandit, Acosta Gonzalez, and several of his companions were killed during their attempted assault upon a band of travelers on the road from Mexico City to Cuernavaca.

A group of distinguished citizens of Penonomé assembled by Señores Jaen Arosemena, Cañizález, Fabio

Arosemena and Quirós, under the leadership of Father Alfredo Vieto, have organized a Fathers-of-Familiés Club. Its aim and object is to protect the faith and morals of children throughout the country, from the anti-religious laws now enforced in Panama. In an eloquent speech on the occasion, Señor Jaen Arosemena declared the club to be in no way concerned with politics but simply a union of sane and fair-minded citizens to oppose irreligion and immorality. The club is expected soon to form a part of the Panama Catholic Union.—Following riots and disorders by workers, who, led by radicals are demanding lower rents, United States troops entered Panama territory on October 12, at the request of President Chiari. They had orders to disperse all gatherings of more than five persons, to maintain order and prevent fires. All business shut down and transportation was abandoned. The strikers attempted to cut telephone wires which the American soldiers were laying. An attempt to intercept the water-supply was foiled, the main being in the Canal Zone.

President Alessandri's resignation has been followed by a state of general political confusion, in the midst of which the present incumbent, Borgoño, is confronted by four other candidates for the Presidency, each one of whom is intent solely upon achieving his own preëminence. The present chaotic state points towards an eventual military dictatorship as the only solution until an agreement can be reached between the contending factions. The four other Presidential candidates are: Bello, General Jaramillo, Colonel Ibañez and Barros.—The Government is rigorously enforcing a strict contraband throughout the country against the carrying of fire-arms. Intensive supervision revealed the fact that numerous bands of gypsies who over-run the country are the chief collectors and distributors. In the district of Yunguy alone they were found with 2,000 rifles and nearly 60,000 shots.

By proclamation of the President, "American Education Week" will begin on November 16, and next week some suggestions will be offered by AMERICA to show how our Catholic schools and colleges can take part in it. The interest that has been shown by the readers of this Review in the burning topic of Catholic Education is a striking proof of the degree to which Catholics have at heart their own schools and colleges.

Other features of next week's issue will be a paper by William C. Archer on the reform in legal procedure that has been effected by the Compensation Courts; "Reviving the Small Town," by Caroline MacGill, and "The Woman Bloc at the Polls," by David P. McAstocker.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, OCTOBER 31, 1925

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS
Editor-in-Chief

JOSEPH HUSSLEIN PAUL L. BLAKELY FRANCIS X. TALBOT
WILLIAM I. LONERGAN PETER J. DOLIN
Associate Editors

GERALD C. TREACY, Business Manager

SUBSCRIPTIONS POSTPAID
United States 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Address:
Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.
Telephone: Murray Hill 1635
CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

The President's Address

THE President's address at the National Council of the Congregational Churches on October 20 constitutes one of the most remarkable public statements ever made by an American chief executive. Not since Washington and Lincoln has any President so forcibly set forth the dependence of good government upon the practice of religion and morality by the people. "I have felt a propriety in coming here," said the President, himself an honorary Moderator of the Council, "because of my belief in the growing necessity for reliance, for the political success of this Government, upon the religious convictions of our people."

The sentiment recalls Washington and his Farewell Address. That famous document, as is well known, was not Washington's work alone. During the years in which he meditated the plan of leaving in compact form an account of his political philosophy, he had more than once submitted a rough sketch to Madison, the Father of the Constitution, to Hamilton, and possibly to other patriots of the time. As finally issued, the Address contains the long-matured thought of the chief men who made this Republic.

These were no sciolists, with a catch-penny remedy for every evil, no barren theorists of the closet. Two of them had won distinction on the battle field. All were experienced in the art and science of government. Lovers of their country, their desire was to perpetuate the institutions of which, under God, they were the Founders, and they felt that these could never be maintained except by a religious and moral people. Like Franklin in his famous speech when internal dissension threatened to dissolve the Constitutional Convention, and like the framers of the Virginia Bill of Rights, they realized that "the blessings of liberty cannot be preserved to any

people, but by a firm adherence to justice, moderation, temperance, frugality, and virtue." Or, in the clearer and more direct language of the Farewell Address:

Of all the dispositions and habits which lead to political prosperity, Religion and Morality are the indispensable supports. In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of Men and Citizens. The mere Politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with private and public felicity. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

It is substantially true that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?

This is the philosophy which President Coolidge commends to his fellow-citizens, a philosophy which has not been in high favor for the last half-century in the secularized universities of the country. With few exceptions, these institutions could find no place for religion, or morality in philosophy, jurisprudence, and the science of government. Educate the people, they said, and you insure peace, prosperity, and order. From this false principle arose the untenable yet singularly popular theory that a desirable form of government can be insured by the education which trains the intellect, but makes no effort to strengthen the will to choose the good and reject what is evil.

Following the teaching of Washington, and of the Ordinance for the Northwest Territory, President Coolidge hits that heresy hard. He is not blind to the need of education in a representative democracy. Ignorance, vice and crime, he observes, flourish together. The local schools, maintained by the States "and cherished by the National Government," a phrase which may serve as a sop for hungry Smith-Townerites, provide means of education for our young people, and give them some comprehension of our political and social institutions. All this is good, indeed, necessary. But it is not enough.

The mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they increase the power for good, likewise increase the power for evil. An intellectual growth will only add to our confusion, unless it is accompanied by a moral growth. I do not know of any source of moral power other than that which comes from religion.

If the President's words needed confirmation, it is furnished today by our prison records. Possibly it is true that our most famous colleges are represented by alumni in many State penitentiaries; but it is certainly true that the criminal whose wits have been sharpened by this so called education is not so likely to fall into the hands of the law as his more ignorant brother in wickedness. "These are the dolts," the warden of a Federal prison once remarked to a visitor. "All the clever fellows are still at large." As the President insists, the education which merely trains a man's intel-

lect and induces him to acquire stores of knowledge, can actually increase his capacity for evil. Power is good if used aright, but in evil hands it means destruction.

The President's warning should give the secularist pause. It is true that he does not argue directly for the teaching of religion in the schools; yet as matters now are, where will the child receive an adequate training in religion if not at school? Even the sociologist knows that the old-fashioned home is disappearing, that the Sunday school is a miserably inadequate means of teaching religion and morality, and that year by year our people are falling away from all belief in God and the supernatural. Only a few months ago the President spoke of the alarming growth of crime in the United States. But what other result could reasonably be looked for?

Eighty years ago we introduced an evil leaven into the political mass by establishing a system of schools from which the teaching of religion and of morality founded upon religion was by law excluded. The revolt against the original American schools, all of which included religion in the curriculum, was not accomplished in a day, but within forty years it had firmly established itself. For a time the effects of this secularism were checked by the home, by the Sunday schools, and by officials whose practice was loftier than the principles of the system which they administered. Now that these checks have been seriously weakened, the leaven is permeating the whole mass. When we have taken to heart the political wisdom of the Founders of this Republic, we shall reject the secular system as incompatible with the true prosperity of the country.

But cannot the public weal be sufficiently safeguarded by stern legislation? Possibly the President dignifies this theory with an attention which it does not deserve. Since it is impossible to dragoon a nation into wisdom or virtue by legislation, law-enforcement efforts are doomed to failure in the absence of a free determination on the part of the people to obey. "Such a determination cannot be produced by the Government. My own opinion is that it is furnished by religion."

For the righteous authority of the law depends for its sanction upon its harmony with the righteous authority of the Almighty God. If this Faith is set aside, the foundations of our institutions fail, society reverts to a system of class and caste, and government instead of being imposed by reason from within is imposed by force from without. Freedom and democracy would give way to despotism and slavery.

I do not know of any adequate support for our form of government, except that which comes from religion.

The whole address recalls in curious fashion Newman's too little known pamphlet "The Tamworth Reading Room." Writing in 1841 to combat the opinions of Sir Robert Peel, who apparently thought that libraries might well take the place of religion, the future Cardinal showed that secular knowledge was neither a principle, nor a direct means, nor an antecedent of moral improvement, that it was a principle neither of social unity nor of action, and that without personal religion, it was a temptation to un-

belief. The Oxford don and the New England lawyer hit upon closely-allied lines of thought.

It is a striking phenomenon, regrettably rare, to listen to the chief executive of a great nation plead for the restoration of religion to its proper place in the home, in the school, and in public life. God grant it may not fall on deaf ears.

The Pact at Locarno

SOMETHING at last seems achieved; the note of doubt will be removed as soon as we are assured that Great Britain and the Continental Powers are determined to abide by the pact. When England, France and Germany sign an agreement not to make war until the last means of avoiding hostilities has been found useless, the world can congratulate itself that much of the bitterness which poisoned the conferences of 1918 and the subsequent year, has disappeared. For that new spirit of conciliation, in humble gratitude we thank Almighty God.

Perhaps the position of Germany can now be discussed without fear of exposure to the accusation of disloyalty to one's own country. It may even be that the very men who drew up the terms at Versailles, are now beginning to realize that what they demanded was and is impossible. We need not raise the question of what nation was responsible for the war, or upon what Government rested the responsibility of at last touching the match that set the world in flames. If there was glory enough to share, much the same may be said of the responsibility. There had been precious little of justice and charity in any European chancellery for more than a century. Justice was forgotten; charity was held to be an ignoble weakness. Expediency and diplomacy, which are often fine phrases for deception, were supreme, for the world of politics had decided that it could make headway well enough without Almighty God and His law. What happened in 1914 was not the result of the act of a crazed fanatic, but the inevitable working out of a godless statecraft to a godless end.

Whether or not Germany's was the supreme guilt, it was no step toward international peace to compel the new German Government to wear the penitent's sheet and to confess that her people had fought for ends that were plainly and objectively unworthy. As the late President Wilson well said, our quarrel was not with the German people, but with the Government that had ceased to represent them. To ask that people, now living under a Government of its own choice to stand before the world as a nation of unrepentant malefactors, was not statecraft. It was not even good sense, for it placed a bar against the growth of what all, presumably, desired—international peace. It was in this mind that Pius XI bade the nations remember that in dealing with Germany not only justice but charity was indispensable. The peace party which branded sixty million people dwelling in the heart of Europe as a nation of criminals was in reality a war party.

In the Locarno peace pact, we may hope, we have the dawn of better days. The German people are represented by a Government which takes its seat in the Council on a level with other Governments, all of which have agreed to submit their differences to arbitration. The pact has not changed human nature, but it seems to register the realization that of all methods of settling international disputes, war is the worst.

An Economic Crime

FIFTEEN thousand tons of hard coal are on their way to the port of New York from Germany and Wales. Not 150 miles away from the richest anthracite deposits in the world, New York is forced to transport coal across 3,000 miles of ocean. The State Coal Commission advises—and that is all that it can do—that a fair price for anthracite is \$16 per ton, but there is not much on sale at that price, and little or none for the poor. As to the coal from Germany and Wales, it cannot possibly be sold at less than \$20 per ton.

Could anything show more forcibly the folly of economic warfare! The operators and the miners stage a strike, and the public that suffers is powerless to end it. There are blasts and counter blasts; the miners issue manifestoes that darken counsel, while the contribution of the operators is expensive advertisements in the New York newspapers, purporting to show that the wage of the miner constitutes a princely income. Yet neither in the State of Pennsylvania, where the coal is mined, nor in the City of New York where it is sold, is there a body or commission of any kind empowered to investigate and to make its findings, after an impartial review of the facts, binding upon all.

Not so much is heard of Socialism as a dozen years ago, but if these barbarities are suffered to continue, much will soon be heard from anarchy. The time long since passed, indeed it never existed, when a civilized State might permit the owners of natural resources necessary for the welfare of the people, to manipulate them as they pleased. Ownership is a natural right, but no man may rightly use his possessions, or allow them to be used, to the detriment of others. It is the Catholic doctrine, as Leo XIII has written, that the rich should consider themselves the stewards of the poor. "Man should not consider his outward possessions as his own," wrote the Pontiff, quoting St. Thomas, "but as common to all, so as to share them without hesitation when others are in need." Again, according to the Pontiff, every man is bound to use his possessions not only "as the steward of God's providence for the benefit of others" but also for "the perfecting of his own nature." So to use great wealth is indeed possible, but as Our Blessed Lord has told us, it is not easy. Hence, should a rich man discover that his possessions are a hindrance to his spiritual welfare, he is obliged, when all precautions have failed, to dispose of his holdings so as to dedicate them forever, as far as may be possible, to a useful purpose. That is only common sense, but it is also a hard saying which many

a rich man cannot bear. Like the young man in the Gospel, he goes away sorrowing, but he goes.

At the same time it must also be noted that the worker has no right to strike when, where, and under what conditions he pleases. Like other rights, the right to strike may not be exercised without bound or limit, and never to the detriment of others. It is always preferable that labor and capital should adjust their differences by private compact; yet, under the prevailing social and economic conditions we are continually confronted with problems which, it clearly appears, will not yield to private arbitration. Here the State has both the right and the duty to intervene. The coal strike is an obvious instance in point. Many commissions have power to investigate, but none to enforce its findings, and it is admitted that no commission has yet been able to get at all the facts. Intrusion by the State in the private affairs of the citizen and of legitimately formed groups, whether of workers or capitalists, is to be deplored. But when the people suffer by reason of these economic crimes, intervention by the State is not intrusion but a duty.

A Great Private Citizen

YOU will search in vain the "Catholic Who's Who," a most useful work although only one issue was ever published, for the name of Nicholas C. Benziger. Nor does it appear in the general "Who's Who," or any similar work of reference. The omission is indicative of the man's character. "Active and generous in promoting every worthy movement," writes an old friend, "he was singularly adverse to allowing his personality to be exploited, even when under modern customs it could be done legitimately." Years ago, when it was proposed to confer upon him an ecclesiastical honor, in recognition of his work for religion, he respectfully declined the distinction, and his wish was respected.

Nicholas C. Benziger, who died suddenly in Summit, New Jersey, on October 18, was born in Einsiedeln, Switzerland, on July 5, 1859. His education was received at the famous old Jesuit college at Feldkirch, in Austria, the Alma Mater of many illustrious men both abroad and in the United States. At the age of twenty-one he came to the United States as an associate in the publishing house founded in Einsiedeln in 1792 by Joseph Charles Benziger. Einsiedeln was the ancestral home of the Benzigers; it is also the seat of an ancient Benedictine Abbey, and it is interesting to note that the Abbey, illustrious for the number of its writers, had an Abbey Press as early as 1664. The house of Benziger quickly grew in importance. On the Continent, in the United States, and later in Great Britain, it did great service in the propagation of the Faith by its numerous publications which cover practically the entire field of theological, educational, devotional and juvenile literature.

Genial, unobtrusive, intense in his devotion to the Church, Nicholas C. Benziger was a Catholic whose light shone all the more brightly before men through the medium of his humility. May his soul rest in peace.

Foreign Missions on Exhibition

JAMES J. WALSH, M.D., PH.D.

THE most interesting sight-seeing excursion that the visitor to Rome in this Jubilee Year can make is that to the Missionary Exposition in the Vatican grounds. In spite of the variegated story of the past that is found as a sort of palimpsest in the very soil of old Rome, the tale of the modern Catholic missions as unfolded in the group of buildings erected for the Exposition has more of human interest and a deeper appeal to human sympathy than all the Roman past. Nowhere could the Exposition have had a better background than in the Roman capital. It was from here that the spirit of the missions radiated and it is only proper that now the story of the fruits of them should be displayed at the feet of the Mother that has inspired and nourished them.

It has been suggested that as the result of his interest, and above all his very practical display of it, in the organization of this missionary exposition, the present Holy Father will be known as the Pope of the missions. It was surely an inspiration more than human that led Pope Pius XI to organize an exposition of the missions this year of the Jubilee when so many people come to Rome and will inevitably have the chance to see, indeed have forced upon their attention, the work that is being accomplished by the Catholic missionaries of the world. For in spite of the all-pervading power of the printed word, and the fact that at last Catholic agencies are coming to appreciate this power and to use it properly, there are still very few Catholics who have any proper realization of the magnificent response that is being made to that command of the Lord, "Go teach all nations." Most of us are brought in contact with the few missionaries who come to our parish churches every year. We hear of certain missionary efforts and see in passing, but without the time for much attention to them, a few missionary journals. It needs only a few minutes' walk along the paths of the exposition, and they are miles in length, to make it clear that most of us have no adequate idea of the immense organized efforts that are being made to bring the world outside the Church in touch with the great truths of Christianity and under the influence of the spirit of its Divine Founder.

How many of us are likely to think that there are no more than a few hundred or at most a few thousand missionaries? We know that there are many missions, but we think of a small group as occupied with each mission and have little realization of how extensive is their work and how numerous the workers. How few of us have any idea that there are throughout the world over 50,000 people of all nations and races engaged exclusively in Catholic missionary work. How surprising it is to learn that very nearly one-half of these are nuns. Many of them gave up homes, where life flowed smoothly and

quietly in ease and comfort, in order to spend their lives under some of the worst possible climatic conditions, from tropical heat to polar cold, because they felt that they must do something with life worth while, something more than merely living it in selfish complacency. What an even greater surprise it is to learn that nearly one-half of these nuns are natives of the countries in which their work is being done and that not only a native priesthood but a native Sisterhood is being wisely and successfully fostered. It is the women, above all, who are capable of making sacrifices and lifting their menfolk up to what is best in Christianity.

Here at the missionary exposition at Rome may be read in very concrete fashion the story of the missionary efforts all over the world. I had the good fortune to have through the galleries as a guide a good son of Maryknoll, who probably knew the exposition as no other English-speaking person did. I do not know how else I could have obtained any but the most confused idea of it, for to try to see it all is as great a task as going through the main building of one of the modern international expositions like our own World's Fair at Chicago or the Universal Exposition in Paris in 1900. In visiting the Vatican galleries of paintings and sculpture, some people have gone through a small portion of the missionary exhibit and that by far the least interesting, namely the statistical department.

It is the exhibits, which consist of collections of all kinds relating to missionary work, that are in themselves most interesting. Manifestly while the missionaries are primarily concerned with the souls of men, they have not lost their very human curiosity, and so they gather precious information about the peoples and countries they are occupied with. They are still at work making dictionaries and grammars of languages, but also collecting scientific data of all kinds. One is reminded that the great Kircherian Museum in Rome, the objects in which were first brought together by Father Kircher, the Jesuit, from missionaries all over the world, was one of the first great scientific collections made in modern times. Such another collection had been made by Aristotle under Alexander's direction, when that great conqueror made his way to India, but now a peace-bringing army of missionaries accomplishes the same purpose without bloodshed. They are engaged in bringing men into a far greater empire than even that of the young Grecian conqueror who wept for other worlds to conquer.

Scientists of nearly every department of science would find striking material to interest them here. As a physician I noted that the missionaries are not only caring for the lepers in many parts of the world and thus preventing the spread of serious disease, but they are also gathering information that will probably lead to the

eradication of the great pandemic diseases, like influenza, which cause so much suffering and loss of life and the origin of which has been traced to permanent foci of infection in countries where missionaries are at work.

After seeing material fruits of their labors so well exemplified, the visitor to the missionary exposition is prone to wonder how much the missionaries are accomplishing in the spiritual way. There is no doubt that there are many places where the outlook is very discouraging, and yet the laborers work on in spite of that. There are missions in the tropics that are known as the white man's grave. The average age of missionaries there is under thirty, because so many of them die off within a few years after beginning their work. This does not cause others to hesitate, but actually seems to prove an attraction to some brave souls. The recruits fill up the places of those who have gone. Who shall say whether the influence of their example and their unselfish devotion to others in the great cause does not make their lives have more meaning for their fellow men than if they had had long and successful careers in worldly endeavor? On the other hand some of the most distinguished of the missionaries working under the hardest possible conditions live on to be past three score and ten, and there are missionary patriarchs at seventy-five and some past eighty and even eighty-five, having celebrated the golden and even the diamond jubilee of their service in the missions.

There are missionary fields where the outlook is most promising. In the great island of Madagascar, for instance, almost a continent in size, more than ten per cent of the population is Catholic as the result of the heroic efforts of the French missionaries. There are more than half a million of Catholics in the region of Central Africa in spite of the awful climatic conditions for white men that prevail there. The Belgian missionaries have accomplished wonders in the Congo region notwithstanding the difficulties they have had to encounter. It is scarcely a matter of surprise, however, for those who know the Belgians. Caesar said of them long ago, *Fortissimi omnium sunt Belgae*. The world learned to appreciate that they had not changed, and they were still the bravest of all during the Great War, when Cardinal Mercier so bravely maintained his stand while all around him the world seemed falling to pieces. That nothing has ever been too hard for the Belgian missionaries, the missionary exposition shows very well.

In the Moslem countries or wherever the Mohammedans have gained a foothold, very little effect is produced by Christian missionary work. This is painfully apparent, and makes the visitor to the missionary exposition realize the background of truth in the tradition that is being revived in recent years, of the enduring opposition of Islam and Christianity and how not all the Mahommedans' influence is as yet a thing of the past. Japan after the magnificent example given by the Japanese Christians, who for 200 years without a priest maintained their Christianity, might seem to be a most promising field for missionary labors, if it were only as a Divine recompense for the perseverance of the early Christians. Japan, however,

is anything but a promising missionary field. The Japanese Government made it a point to express its interest and to further in every way the missionary exposition and the result is that the missions in Japan have a magnificent exhibit that would seem to be the index of fine progress for Christianity, but the outlook is discouraging. Modern education has brought to the Japanese the idea that the problems of life as well as of the world are to be solved by the intellect rather than by the heart, by understanding rather than by faith, and the making of converts has become difficult.

On the other hand the field in China is most promising. The number of converts made every year is very encouraging, they are of such character that their influence is already widely felt and the Catholic missions in China are very successful. China is undoubtedly waking up after her long sleep and while we have come to realize that the population of China is nothing like what it was fabled to be, for at one time it was thought to have more than half the population of the world, there seems no doubt that the Chinese will deeply affect the destinies of men when they come into full contact with modern civilization. While the Yellow Peril can scarcely be considered more than a scarehead of a yellow press, one cannot help but feel that it would be a good thing for the human race that the leaven of Christianity as sown by the Catholic missions will have deeply affected the Chinese people when their awakening comes.

How should I like to be able to say something adequate about the various missionaries whose work is recalled by this great exposition. They are almost without exception educated men and women who have given up the comforts of home, the consolations of friendship and the satisfaction of life in their native country, to devote themselves to bringing barbarous peoples to Christianity.

It is an inspiration for a generation, so occupied with material things that sometimes it loses sight of the things of the spirit, that there are so many educated men and women who are ready to give up everything that life holds dear for the sake of another life than this. There is no argument for immortality that so comes home to men in general as the influence of the lives of others lived entirely under the domination of the idea that this life is but a brief portal to eternity and that nothing so much as this makes life worth living.

WHEN I, AT LAST, AM COME TO DIE

I hope, when I am come to die,
It be a night of slow, black rain,
That I may hear it pacing by,
Back and forth and back again.

I hope my room be very still
When I, at last, am come to die
And that I hear a whip-poor-will
Crying her little lonesome cry.

I hope my heart beat not too loud
That I may hear my soul march by . . .
Gallant and young and very proud
When I, at last, am come to die.

CHARLES T. LANHAM.

Federating Our Catholic Alumni

THOMAS F. MEEHAN

DETAILS are being perfected for the meeting in New York, on November 6, 7 and 8, of the first convention of the National Catholic Alumni Federation, the purpose of which organization is stated to be to "advance effectively the educational and spiritual ideals for which the Catholic colleges were founded." An alumnus of St. Francis Xavier's, New York, is president of the Committee on Organization, and it has been largely through his efforts in association with alumni of that college, and other colleges, that the calling of the convention has come about.

During the last quarter of the nineteenth century the Alumni Association of St. Francis Xavier's, at their annual formal dinners, always had a toast "Our Sister Societies" as part of the evening's program. Some alumnus from one of the other Catholic colleges throughout the country responded to it. These gatherings were usually well-attended and most enjoyable. Inevitably the "sister society" orator would ask: Why can't we have more frequent meetings like this in which all our alumni societies might participate as a united body? Nothing came of these suggestions, however until the convocation of the First National Catholic Congress at Baltimore, November 11-12, 1889, as part of the celebration of the centenary of the establishment of the hierarchy of the United States at which about 1200 of the most representative Catholic laymen attended as delegates.

During the proceedings it was found that there were present alumni from most of the Jesuit colleges, not only of the United States, but from Canada, Mexico, England, Ireland, France and Germany. A formal meeting and reception was arranged for them at Loyola College. Here, after a pleasant social interchange of this varied group, the idea of a united intercollegiate organization was brought up, and temporary plans and officers selected but, like most of the other high sounding and attractive expectations from that First National Congress nothing practical in regard to such an organization followed. Now perhaps the time is ripe for the fruition of this long delayed project since the air is full of the incidental interest and fervor engendered by the current controversy in educational circles in regard to the scholarship, culture and self development of the alumni of our Catholic colleges. Archbishop Ireland ended the closing address of the Baltimore Congress by declaring: "As one of your bishops I am ashamed of myself that I was not conscious before this of the power existing in the midst of the laity and that I have not done anything to bring it out."

It may not be out of place to recall just here that the first alumnus of the first Catholic college in the United States, Georgetown, opened in September, 1791, was William Gaston of Newbern, North Carolina. After completing his course he chose the law as his profession and was admitted to the Bar in 1798. In 1800 he was elected to the Senate of his native State and to Congress

in 1813 and 1815 where at once he became a leader of the Federalist party. A profound scholar and convincing orator the political records of the era show that he would have been the presidential candidate of his party had he not been a Catholic. Returning to the practice of law he was chosen for the Supreme Court of North Carolina in 1833 and held that office until his death, at Raleigh, January 23, 1844.

Robert Walsh of Baltimore was another of the "first students" at Georgetown, and when he died in Paris February 7, 1859, a contemporary writer said he was "the literary and intrinsic link between Jefferson, Madison, Hamilton and the men of the present day" (1859). He also began his career as a lawyer and in 1811, established at Philadelphia the first American quarterly review, the *American Review of History and Politics*. Thereafter he devoted himself with signal success to literature, and served from 1837 to 1844 as Consul General of the United States at Paris. His sons William S. and Henry C. Walsh, also Georgetown alumni, have their names high up on the role of editors and literateurs of recent years.

In four weeks New York will be commemorating the centenary of the first performance of Italian opera in the United States, November 29, 1825. Of this event Dr. John M. Francis in his "Old New York" says: "For this advantageous accession to the resources of mental gratification we are indebted to the taste and refinement of Dominick Lynch" and Philip Hone in his famous "Diary" noting the death of the same Dominick Lynch under the date of September 7, 1837, wrote: "We are indebted to him for the introduction of the Italian opera and the inimitable Signorina Garcia and her father and family came to New York under his auspices. He also was the master spirit who established and conducted the musical soirees a few years since—the most refined entertainment we have ever had."

Dominick Lynch was another of Georgetown's "firsts." With Robert Walsh he shared the honors of the elegiac gathering the college had on February 22, 1800, mourning the death of George Washington. Dominick Lynch, a prosperous New York merchant, in 1825, brought the first Italian opera company here from Europe in one of his own ships. The first notes the famous Madame Malibran, the prima donna of the company, sang here were heard in his residence then in Greenwich street facing Battery Park.

To make the citation of Georgetown's "firsts" a quartette let me finish with the name of William Leggett of the Class of 1822, born in New York 1802; died, May 29, 1839. The name is not familiar now, but Whittier in his essays compares Leggett with Hampden and Vane; and William Cullen Bryant in a memorial tribute to him said:

The words of fire that from his pen
Were flung upon the fervid page,
Still move, still shake the hearts of men,
Amid a cold and coward age.

Walt Whitman wrote in 1847 of the necessity of fol-

lowing the doctrines of the "great Jefferson and the glorious Leggett."

After graduating from Georgetown Leggett served six years in the navy and then resigned and began to write poems and sea tales. From 1829 to 1836 he was with Bryant managing editor of the New York *Evening Post*, then as now the most prominent journal of its class in the United States. Here by sheer slashing vigor as a political writer he achieved a permanent fame as a reformer and controversialist. A recent historical writer declares that Leggett was "one of the most sincere and brilliant apostles of democracy that America has ever known."

These names taken at haphazard from the pioneers on the long roll of our Catholic alumni that begins 134 years ago, are those of men who set the standards carried through the post-graduate lives of thousands of their successors, in every walk of life, in every State of the Republic,—the ideals, educational, intellectual and spiritual of their respective colleges. The aim now of the Alumni Federation to capitalize the intellectual product of our colleges and to bring members of diverse associations into an organization to promote those ideals forcefully and practically certainly deserves the encouragement and assistance of every well-wisher of Catholic education.

Catholic High Schools in Ireland

T. CORCORAN, S.J.

THE Catholic system of Secondary or High Schools in Ireland was literally built up by unaided Catholic effort, in the hundred years from 1780 to 1880, a period divided evenly by the Emancipation Act of 1829. In the first half century of this period, it was still legally requisite that every Catholic school should be licensed, during his own pleasure, by some Bishop of the Protestant Establishment in Ireland. Sometimes, as in the notable instance of the Jesuit College of Clongowes Wood, founded in 1814, this license was refused: fortunately, no notice was paid to the refusal, and the school went on its way, taking the risk of confiscation. Down to 1829, too, it was illegal to provide a stable endowment for a Catholic school; and this prohibition, more easily enforced by Dublin Castle, has affected the flow of gifts and bequests to Catholic education in Ireland.

Gradually, from 1830 to 1880, the newly built Catholic Secondary Schools, placed in central diocesan and urban positions, displaced the earlier local classical schools, which with a staff of one or two teachers, did excellent service during the later period of the Penal Laws. For both boys and girls we now have a very large number—over 240 for a Catholic population of 3,400,000—of well staffed secondary schools, having a six-year High School course for students from 12 to 18 years of age. There is an average provision of one full-time teacher for 12 students, a very liberal provision compared with what is done elsewhere in Europe. The number of smaller schools, placed in the county towns all over Ireland, is very notable;

these smaller centers of advanced education make our Catholic system markedly different from what is found in France, or Germany, or England. Large schools, exceeding 200 secondary pupils, are comparatively few.

Though the Protestant minority in Ireland had managed to monopolize, and still retains to a great extent, the old endowments for classical education in Ireland, their schools as a rule are far inferior to Catholic schools in buildings, grounds, and general facilities for education. The very presence of large endowments, added to a monopoly of central and local power, seems to have hindered enterprise and progress, save perhaps in cities with a large Protestant population, as Dublin and Belfast and Derry. They are badly supplied with local urban schools; instances of whole counties and even dioceses are known, where they have no secondary school at all.

The result of this is that both locally and nationally the educational chances of the young Catholic in Ireland, boy or girl, are quite ahead of what can be secured by the children of the Ascendancy minority that ruled Ireland till quite recently, and by ruling it was able to exploit their command of all the better positions in the professions and in commerce and manufactures. A very large part of this advantage has been secured by the cheapness of Catholic High School education, due mainly to the fact that the Catholic schools are the work of the teaching orders and of the diocesan clergy. More than once in recent years, as by Dr. John P. Mahaffy, Provost of the Protestant University in Dublin, it has been complained that this amounts to an unfair Catholic advantage, to the prejudice of Protestant families. The force of Ascendancy prejudice must be strong, when such an argument was produced. The same educationist even called for a "black map" of the Irish capital and of other cities, to show how strong a hold our secondary schools for Catholics have secured in modern Ireland.

Most of these Catholic High Schools derive all their students from the primary or "common" schools of Ireland, which have been won over from the "mixed education" plan under which they were inaugurated by Dublin Castle, as an instrument of English educational control of Ireland, in the two years following the forced grant of Catholic Emancipation in 1829. In all or nearly all of these Catholic secondary schools, over 90 per cent of the students have done the full primary course, up to fourteen years of age. Thus the High Schools are really of and from the people. The private preparatory school is, by comparison with the main source of supply of students, little known.

Some secondary schools have junior departments, which are now really primary schools annexed to secondary schools. The fine urban schools of the Irish Christian Brothers have done splendid service to all grades of Catholic life in Ireland, by their effective combination of the true secondary school, working in sequence to a true primary school under the same roof. This "direct transit" system for Irish Catholic students is powerfully helped by the presence, in the daily work of both primary and secondary schools, of two languages, Irish and

English. A monolingual country obviously tends to give a lesser range of educative work, on the vernacular side, than a bilingual country. A result of this system is that pupils can, with advantage, remain longer in the primary school and in the immediate locality of the home in Ireland, than is advisable in France or England. The two programs are accurately "spliced" together at the age-period of 12-14 years, and the "transit" can occur, without any intellectual jolt, as late as the age of 14.

At the end of the Secondary Course of six years, students matriculate, either by special University examination or by an equivalent State Examination, into the National University which is fed almost exclusively from Catholic Secondary Schools all over Ireland. Some 150 Catholic students are attending the University at Belfast, where the conditions, though much less favorable than in Dublin, Cork, and Galway, are in the special circumstances tolerated by the Church, because of the definite local needs in that city. There is no such toleration or recognition for any attendance at the Elizabethan University in Dublin, where a small group of Catholic families still sends boys, and even girls, into surroundings gravely reprobated by the Irish Episcopate, and by the Holy See, as late as 1910.

Examination conditions of a notoriously facile character, and some presumed "social" advantages, have always attracted a small rivulet of supply of students from weak-kneed Catholics, successors of the Catholic advocates of "mixed education," such as A. R. Blake, Wyse, Corrigan, O'Hagan, in the time of Sir Robert Peel and later. To this deflection from Catholic type also belongs a small set of Dublin Catholics, who send children into Protestant Secondary Schools, from the same unworthy and degenerate motives. But in the vast majority of all schools, primary or secondary, any admixture of religions is quite unknown and utterly undesired, among either Catholics or non-Catholics. The problem of "mixed education," whether in a State system or otherwise, wherein Catholic and non-Catholic children are educated together, is therefore a very small problem in Ireland. It was a real menace, and even a serious fact, in our country, from 1830 to 1853: it has now lost nearly all its power for evil, whether in primary or common schools, or in Secondary and High Schools, or in University education.

The curriculum of the Catholic High School was one of the last factors in Irish life to come under English influences. These were not widely operative till after 1880, and they were never thoroughly effective. The Civil State has never directly operated High Schools in Ireland, and is not likely to do so. Since 1880, in increasing measure, it has given grants in aid of various types: but substantially these grants of money, given in connection with a system of inspection and of public examinations, have been aids, not methods of control. Examinations and curricula were largely influenced by English ideals of education and courses of study from 1880 to 1921.

The vigorous action of the Commission on Secondary Studies, set up by the Republican Dail before the truce

of 1921, and carried into full effect despite all the subsequent troubles, has reset the Secondary Education on Irish and European lines, and has devitalised all or nearly all of the English influences which had penetrated into our system in the previous fifty years. Our classical and literary courses are now akin to French and German standards, with inevitable differences of subject-matter. In history and geography Ireland and Europe are the joint bases, not excluding world problems; here, more than anywhere else, it was necessary to give executive effect to the fact that in our educational plans England takes rank as just one important country in Europe, and no more. Even in the aims and methods of mathematical and scientific studies, a good measure of independence now exists: it was badly needed. The presence of Irish as a universal subject is now practically secured: in two years it will be an obligatory subject in every Secondary School.

The term Secondary School has always been a wide term in Ireland. Subjects meet one another, as it were, on level terms. There is no special privilege, for instance, for Greek, or even for Latin: but distinctively classical schools can and do flourish in goodly numbers, under this one common administrative plan, all over the country. The classical work of such diocesan schools as St. Jarlath's, Tuam, has always been of high distinction: and the proportion of students taking Greek and Latin has always been quite satisfactory. Indeed, Latin has never ceased to be a popular subject in Ireland, though it was in Latin especially that English influences, operative for 50 years down to 1920, did most to alter and debase the high tradition of classical scholarship in Catholic Ireland.

There has rarely been any conflict of curricula in modern Ireland, save when the national language was asserting its national rights, and asserting them successfully. The courses, a wise blend of width of general education with progressive encouragement of concentration on a group of special subjects, such as Classics, or Latin and Irish, or Science subjects, is so planned that all Catholic schools can freely work under it, and in fact there is no conspicuous case of a school renouncing contact with the public system. The first public examination is at 16 years of age: the second, allowing of greater concentration of studies according to choice, follows at eighteen years. The freest choice is allowed as to authors and textbooks studied in all schools. Money from public sources is distributed principally by an annual capitation grant.

At the end of the school year in July, 1925, a register of secondary teachers, in framing which all types of schools, the University staffs, and the associations of heads of schools and assistant teachers took part, came into full operation. In future the schools will provide a basic salary, about \$1,000 a year, for all teachers without distinction of religious status, on a plan proportioned to the size of the school. The State will pay increasing annual increments in addition to that basic salary, rising to about \$1,200 a year. The registered secondary teachers who share these advantages must in future have at

entrance a University Degree, and a full year's secondary training course in addition. A pension system is expected to follow at an early date. Under this system the religious teachers in our Irish High Schools, men and women alike, will have the same status and recognition as our Catholic secular teachers, who in large numbers have done highly valuable work in Catholic education in Ireland. There are and can be no special privileges: educational qualifications and efficiency will alone count in the future.

Dewan Bahadur Swamikannu Pillay

WILLIAM I. LONERGAN, S.J.

HONORABLE Dewan Bahadur Louis Dominic Swamikannu Pillay, C.I.E., I.S.O.! Doubtless, the gentleman is unfamiliar to the American public. Many of his countrymen from India, especially men of the Tagore and Saklatvala type, have at sundry times occupied considerable space in the American press. Were Mr. Pillay a Hindu mystic or a Parsee communist or a Bengalese snake-charmer, we should probably have read also of him. But he is none of these. Yet in Southern India his name is one to conjure with, for it represents the best in statesmanship and scholarship in that great Empire, and for the American Catholic his romantic career contains much to edify and inspire.

After a life as singular as it was illustrious, Mr. Pillay passed away last month at Royapuram. He enjoyed the unique distinction of being the only Indian Christian to rise high in public life. By sheer merit, in spite often of keen opposition, with no support within or without the Government departments, he literally fought his way to preferments until he attained the greatest dignity at the disposal of his fellow-citizens, President of the Legislative Council of the Madras Presidency, comprising a population of forty millions. And it might be said that he honored the position rather than that it honored him. As the *Madras Catholic Leader* tells us, the papers of India, both secular and religious, were at one, on the occasion of his death, in fulsome praise of his splendid achievements.

Born at Somanur on February 6, 1865, he began life handicapped in the race by both poverty and the Indian blood that flowed in his veins. In their charity, the Jesuits boarded and educated him at St. Joseph's College, and under their tutelage the seeds of his many-sided scholarship and sterling Catholic character were sown. He received his Arts degree at the age of seventeen and the next year was made a Master. Later he won the B.L. at Madras University, proving one of its most brilliant graduates. His LL.B. he took in London.

For a time Mr. Pillay taught at St. Joseph's College and subsequently he was Lecturer in Latin at the Presidency College. For years before his death he was a member of the Boards of Studies and of Examiners of the Madras University. It was while occupied at the Presidency College that he was induced to enter the Government service as a clerk in the Revenue Department.

From the start he devoted his talents whole-heartedly

to the public interests and in reward was advanced from one position to another until in 1920 he became Secretary of the Madras Council, a post he held for three years. During that time, at the instance of the Governor, he repaired to England to study parliamentary procedure. Shortly after his return, on the retirement of the first President of the Legislative Council, he was chosen as the first elected President of the Madras Council. This position he held until his death on September 10. The Government evidenced its appreciation of his worth by making him a Dewan Bahadur in 1909 and eight years later admitted him to the Order of the Imperial Service (I.S.O.) and last year to the Companions of the Order of the Indian Empire (C.I.E.). This political rise from humble beginnings is the more remarkable as he was challenged at every step and had to produce the passport of his efficient and hard work before he was allowed to advance.

Despite the multiplicity of his official duties Mr. Pillay ever found time to pursue liberal scholarship. To remarkable mental talents, we are told, his thorough and cultured education had added exceptional knowledge of languages and the sciences. He was a man of vast erudition and prodigious mental activity, his industry was proverbial and amid other labors he found time for numerous publications, among them, "Secrets of Memory," "Phonal Shorthand" in five volumes, "Indian Chronology" and "An Indian Ephemeris." On the subject of the contribution of astronomy to chronology he was one of the three or four world authorities. As for linguistic attainments, adapting the words of Macaulay, "He read the Greek and Latin classics with his feet on the fender." The *Madras Daily Express* remarks of his learning:

The value of his astronomical studies and his researches in scientific astrology is generally admitted and his monumental works, "The Indian Ephemeris" and "Indian Chronology" have opened up a new line of investigation. Mr. Pillay was not, however, a mere mathematician. He was a sound humanist noted for his Latin scholarship and possessed besides a chaste and suave English style.

While due prominence must be given to Mr. Pillay's statesmanship and scholarship, it is as a Catholic first and foremost that this Indian native should appeal to AMERICA's readers. He was a great Catholic layman, Catholic to the core. The Faith was truly his light and his brilliant talents were enthusiastically consecrated to its service. He attested his loyalty to his religion by his interest in Catholic activities, his affiliation with Catholic organizations, his sincere respect for the clergy and by a simple and childlike piety in his private devotions. He rarely missed daily Mass and Holy Communion and his thanksgiving usually included the Stations of the Cross. Annually he made his retreat. Nothing made him swerve from the path of rectitude and duty. With a lofty courage and unbreakable trust in God he passed through the disappointments and troubles necessarily associated with a public career. For a quarter of a century he was the accredited leader of the Catholic people of the Madras Presidency. In the eyes of the Government and the public during all those years the Catholic com-

munity meant Mr. Pillay and Mr. Pillay meant the Catholic community. In this connection a member of the Council writes:

If Government wanted to know the views of the Catholic community on any matter it was Mr. Swamikannu Pillay they approached. If Bishops or priests wanted to address Government on any matter affecting the relations between Government and the Church it was through Mr. Swamikannu Pillay that they did it. There was not a matter in which Indian Christian interests were affected from the amendment to the Succession Act of twenty years ago down to the Reform Act of the other day which gave us communal representation, in which Mr. Swamikannu Pillay did not play a prominent part. No Catholic movement, no Catholic committee, no Catholic meeting could be assured of success or prestige without him. And few were the general Indian Christian movements in which our Protestant brethren did not seek his principal advocacy. To the Catholic Indian laity he was a tower of strength."

In his domestic life Mr. Pillay was simple and unostentatious. The devoted father of thirteen children, one of his constant tasks was to supplement the work of the schools by his own tutoring and supervision of their studies. For this he was never too occupied with other

things. One of his daughters entered Religion and another is an Associate of the London College of Music.

Socially, Mr. Pillay was unassuming, modest and shy, yet charming and self-sacrificing with his friends. He never failed in sympathy to them, and speakers at his funeral and all press accounts signaled out for special comment the spirit of genuine courtesy that characterized him.

At a time when race inferiority is being assumed, when class hatred is being fostered, when large families are being decried, when Catholic education is being disparaged and there is a stirring demand for more Catholic scholarship and a clarion call for Catholic lay leaders, when statesmanship tends to become a synonym for knavery and domestic and social virtues are growing obsolete, when, in a word, genuine worth has few rewards and the spurious article enjoys a remunerative market, American Catholic laymen may reflect with pride and profit on the splendid achievements for God and country of the Honorable Dewan Bahadur Louis Dominic Swamikannu Pillay, C.I.E., I.S.O.

The Industrial Arts in America

CATHERINE BEACH ELY

CHEAP craftsmanship is a menace to America's national character, as is now realized by her best designers and decorators, and by her most far-seeing business men and educators. They are making a determined effort to introduce an artistic and conscientious spirit into building and the industrial arts. In connection with this campaign for morality and artistry in craftsmanship, it is well to recognize what obstructions hinder the introduction of beauty into an age of machinery, and what are the encouraging evidences of victory over tawdry standards.

Unsafe and ugly building and the production of worthless domestic articles in great quantities, instead of really beautiful objects for the home, result from low ideals which infect the entire social fabric. When the brain and the hand form the habit of making mercenary short-cuts to financial gain, spiritual and cultural development is arrested. A national awakening to this condition is needed. Fortunately the signs already appear here and there that a renaissance of probity and courage in industry has begun. American architects, handicraftsmen and decorators are working with a growing sense of beauty and adaptation to American life, as may be observed in the increasing artistry of our modern homes and public buildings, of our fabrics and furniture, and of ornamental objects and useful utensils.

Mechanical processes have, no doubt, lessened the joy in modern labor, and inventions have introduced rapid easy methods which tend to atrophy the imagination. We are told that in the palmy days of ancient craftsmanship, the hand rejoiced in its labor, the eye followed with

pride the product from its inception to its completion, and master-builders molded their apprentices by personal contact. Yet in early Egyptian days and even in the Middle Ages the frailties of human nature led to some dishonest and imperfect work. It is a mistake to conclude that perfection is to be found only in the past and that modern industrial methods are incompatible with high quality of product.

America needs today craftsmen, artisans and constructors with trained hands and minds and with honest hearts. She needs educators in the schools and on the rostrum to arouse public interest in fine craftsmanship for the home. Thorough, patient study of the history and art of other civilizations is desirable—not imitation based on hasty foreign tours and a superficial knowledge of foreign motifs, so much as scholarly penetration into the spirit which actuated the greatest artists and craftsmen of old.

The Metropolitan Museum in New York offers to industrial artists and craftsmen of today, as well as to American homekeepers, opportunities for the study of historical design. Recent results show that these opportunities are elevating the standard of production in American furniture and art objects. The Museum has begun a series of loan-exhibits based directly or indirectly upon its treasures. Epoch-making are its annual exhibits of objects selected from the regular stock in trade of manufacturers in different parts of the country, who are inspired by a knowledge of historical culture and by high standards of taste, of which the Museum is one of the main sources. These pioneer art exhibitions of beautiful machine-made

furniture, rugs and ornamental objects prove that fine craftsmanship is not incompatible with mass production in a democracy, and they show the gain among American business craftsmen in artistry expressed in simple and refined forms. The Metropolitan Museum will continue to exhibit the arts of artistic manufacture from time to time, in order to spur designers, craftsmen and business men to beautiful work with historic background, and to arouse in the home-planning public an ambition for beauty.

In its permanent exhibits the Museum includes rooms attractively arranged with period furniture and art objects, which are suggestive not only for modern specialists in interior decorating, but for everyone who aspires to live in artistic surroundings. The completion of the Museum's new American colonial wing greatly extends the exhibitions of period furniture: thousands of visitors who enjoy the quaint charm of these old-American rooms demonstrate that the public of today can enter into the spirit of an interior which contains more atmosphere than furniture. That museums, manufacturers, merchants and the general public are already beginning to work toward simplicity and rightness of design, is a happy auspice for the elevation of America's whole outlook on life.

The decorative instinct cannot be developed too young. Our schools and colleges are instructing children and young people in the principles of art and correct taste. Skilful teachers are showing boys and girls how to use their eyes and hands in the crafts. The serious interest with which groups of children study the treasures of the museums is a sign of the coming generation's respect for world-art, and this interest will react favorably upon practical decorative occupations. Some of our leading universities, among them Harvard and New York Universities, have inaugurated technical courses in the appreciation and production of textile, ceramic and other forms of decorative art.

Although modern craftsmen are handicapped by the very ease and vastness of the productive processes of today, although the art instincts of the purchasing public are almost smothered in a mass of inferior sales-articles, yet the situation is not hopeless; an industrial democracy, when its will is aroused, can swerve its huge rapid machinery from the production of ugliness to the creation of beauty.

Modern methods need not preclude fine craftsmanship, if educative institutions, artists and industrial workers, instead of being separate in aims, and enterprises, will unite in creating beautiful objects through conscientious methods for a public trained to demand artistic workmanship. In order to hasten the coming of the era of good taste, which is so potent an ally of good morals, we need more workmen who have a grasp on the whole subject and who put devotion into their work, we need more designers and educators with vision, we need families who are ambitious to make the home beautiful. When our national art-problem is solved by the conscientious adjustment to high art standards of all the factors of production, selling and buying, then will come an art-millen-

nium, in which the sound mind of the people rejects the cheap appeal and rejoices in the moral qualities of good craftsmanship.

Dark clouds of art-ignorance still hover over our New World homes, yet indications are not lacking that America is in the dawn of an era of beautiful industrial art.

Sociology

The Broken Home

PAUL L. BLAKELY, S. J.

A COMMITTEE on home and family life reported last week at the New Orleans convention of the Protestant Episcopal Church. It is the opinion of this committee that, "allowing for notable and beautiful exceptions, it is generally true that in America the home has ceased to function. This accounts for the increase in lawlessness, immodesty and juvenile depravity."

One admits this conclusion reluctantly, but evidence convincing and almost compelling, is known to all who have kept in touch with the trend of the last decade. The report of the Federation of Churches on that ghastly farce, nation-wide prohibition, shows that unless a sweeping change sets in at once, many of our young people who we were assured "would grow up, never knowing the taste of liquor" are doomed to fill drunkards' graves. Yet this intemperance, while a cause of serious disorder, is merely a symptom of a far greater evil. The boys and girls of today, again allowing for notable and beautiful exceptions, are growing into maturity, fearing neither God, man nor the devil. Evil is in the magazines they read, the theaters they visit, the amusements in which they engage, the clothes they wear, or, rather, dispense with, the company they keep, and the resorts, sometimes referred to as "home," in which they live. Foolish, weak, and criminally negligent parents either impose no check whatever upon them, or themselves set a bad example. There we have the fertile source of ruin to the young today. The Committee reports:

Education, prohibition, legislation, do not check the growth of crime in the United States. Our ills grow out of the breakdown of the home. Our youths are being reared in an environment which develops egotism to such a degree as to strangle the social instinct and all natural affection.

It may be easy to exaggerate the evils of this godless day, but there are signs of degeneracy in society to which we cannot shut our eyes. "We have succeeded in keeping liquor out of the school," a wise and experienced headmistress said to me recently. "But when young girls return after a week-end at home, or at least under the supposed care of their parents, evidencing the signs of alcoholic excess, what can we do?" I will say that this is by no means the sole example that I have met. Is it a fair test to ask "Was anything remotely approaching this scandal found among the pupils of any well-conducted school ten years ago?" The test is fair and the question answers itself. Ten years ago, for a girl to become intoxicated was among the things that simply weren't done.

The young woman who could not control her appetite for alcohol was visited with social ostracism or relegated to the care of the family physician. In those days, rum and gin were peddled in low districts, or in grogeries that were by no means dubious since everyone knew their character. Today, a drinking party is considered something of a lark, intoxication a joke, and young women befuddle themselves on raw rum and synthetic gin.

True, as to the mode in high society, I cannot report personally, since I do not move in those exalted circles. But occasionally I consort with (a) the police, (b) a bootlegger or two; for purposes of information only, since, unlike some professional prohibitionists, I abominate their wares, and (c) I have more than once met heart-broken parents, too late wise, who were of the kind once classified for me by a police captain, "Some parents begin to take an interest in their children just about the time we do." From these sources I learn that there is not much difference between the classes described by Kipling as the Colonel's lady and Judy O'Grady; but perhaps the balance favors the latter. And what is to become of those unfortunate young girls whose mothers permit them to consort at all hours and in any locality, with men of whom they know nothing at all, except that they are plainly loafers and wastrels? Are these mothers insane? They must be, for I cannot think them utterly corrupt, and that is the alternative. In his "Civilization and Climate" Ellsworth Huntington asks if women of today are unaware of the effect of certain modes of dress. I can conceive that inexperienced young women might be totally unaware, but I cannot stretch that conclusion to their mothers. They cannot be ignorant: they are either corrupt or insane.

It is perhaps a shocking statement, but it has been my experience for some years that parental influence is among the worst influences which the school must fight. Here again there are "notable and beautiful exceptions" to quote the committee's report, but no further qualification is possible. It is a pathetic thing when young women are forced to feel the shame of a drunken father, and a disastrous thing when a young man begins to understand that his mother is not the perfect being he once pictured her. There is the tragedy of the broken home. When it is realized by the growing boy or girl, the utmost efforts of the best school will be almost wholly neutralized.

What can be done? The committee asks all the "Christian churches to enter upon a vigorous campaign to check the existing evils by preaching and instruction." That is good; it is what our priests never cease doing. Our teachers can exercise a direct influence if there is a Parents' Association attached to their schools, or other means of getting in touch with negligent parents. The Parents' Association has brought splendid results in many places, and religious communities such as the Helpers of the Holy Souls and the Parish Visitors, whose members visit the sick and the poor in their homes, can sometimes work miracles. As for the schools, especially our high schools and colleges, it might be well to form Total Abstinence Societies. They seem to be needed more than ever.

Education

Why Not Do This?

JOHN WILTBYE.

UNDER the arresting question "What Shall We Do About It?" in *AMERICA* for October 17, Mr. P. F. Quinlan discusses the articles of the Rev. Claude H. Heithaus, S.J., on the presence of Catholics at non-Catholic colleges. Father Heithaus is well able to take care of himself; still, is this a private fight? I do not think so. We can all join in. But it is not a fight at all; at least, not about principles. We are simply discussing how we can best give effect to the law of the Church of which the substance is "Every Catholic child in a Catholic school." That is what we all wish. May I therefore be suffered to come forward with my penn'orth of wisdom—or what I take to be such?

The "it" in Mr. Quinlan's question is this: more than one-half of our Catholic young people are in non-Catholic colleges. Even were they to apply to our Catholic colleges, they could not be admitted. These institutions are already overcrowded. What shall we do about it? "What does Father Heithaus propose to do about it all? What does anybody propose should be done?" he asks.

Qualifying under the title "anybody," I suggest two answers, one pertaining to the present, the other beginning in the present and looking to the future.

As to the present, it is obvious that we cannot now find room for all our young people in our colleges. There is nothing new about this unhappy fact. *AMERICA* has been trying to bring it home to the Catholic public for the last four or five years. At the same time, considering the plain provisions of the Church's law, it is also obvious the attendance of Catholics at non-Catholic schools is, at most, merely tolerated. What shall we do about that?

At least we can think rightly about it. There is an analogy, it seems to me, between this tolerated practice and mixed marriages. The Church bans these unions, and permits them only when solid guarantees, safeguarding the Faith of the Catholic party and of the children that may be born, are provided. If the guarantees are wanting, or appear insufficient, the permission will not be accorded. The Church does not bless such marriages. She reluctantly permits them, to avoid greater evils. In other words, she tolerates them.

Now it is an ill-educated Catholic indeed who does not know the general attitude of the Church on mixed marriages. Unfortunately, the same cannot be said when there is question of the Church's law on attendance at non-Catholic schools. Many Catholics do not so much as know that the Church has positively forbidden it, and it is more than probable that many, in all good faith, interpret toleration as approval. Hence the fact that at present we are unable to find room in Catholic colleges for all our young people, does not absolve us from the duty of insisting upon the observance of the law in season and out. First let us promulgate the law, with all that it implies. That done, we can set forth the exceptions with-

out danger of being misunderstood. Reversal of the process makes the exception the law, not indeed to the canonist, but all too surely to the average man. To do or to permit anything which might tend to place toleration and approval on the same level, is disloyalty to the Church.

My first answer, then, is to suggest the duty incumbent upon us of keeping the law of the Church clearly in the minds of our people. That in itself will do much to convince them that if every Catholic must be in a Catholic school, they must find a place in a Catholic school, for every Catholic.

My second answer forms, in my judgment, the constructive policy for the future, enjoined upon us by the law of the Church. If our institutions are not large enough to care for all our young people, what shall we do in this day of the great secular institutions? The answer is found in the second paragraph of Canon 1379, which expresses the desire of the Church that *Catholic universities should be founded* wherever the existing universities "are not imbued with Catholic teaching and feeling." As Cap'n Cuttle wisely said, the bearing of this observation lies in the application. The law decrees "Catholic universities," not institutions which in some fashion or other, strive to give a Catholic training by attaching instruction in religion to a purely secular education. In some isolated cases, this, possibly, is all that can be done, but it is terribly insufficient. The ideal which the Church considers possible of attainment, is stated in the law, and while we may be excused for failing to attain an ideal, we can never be excused for not trying to attain it.

I must part company entirely with Mr. Quinlan when he exclaims: "Who is so perverted an optimist and so poor a prophet as to say that we shall ever be able to care for all of these [Catholic students] in Catholic establishments." Certainly, we never shall be able if we drop our arms and cry out "what's the use?" That is an attitude which openly invites failure. The Catholics of fifty and a hundred years ago were certainly fewer and poorer than we, but, thank God, they set bravely to work. Had it not been for leaders such as Archbishop Carroll, who in his first Pastoral pleaded for Catholic education; England eloquently defending it; the lion-hearted Hughes battling for it against the bigots of New York; the undaunted McQuaid shouting encouragement when the day seemed lost; and a hundred other heroes who never heard the word "defeat," where should we now be? It is deplorable today that we have only fifty per cent of our young people, but had the counsel "How shall we ever be able?" prevailed with our forefathers, we should not now have five per cent.

It is not difficult to find examples, but take the little band of Jesuits who walked, swam and boated a thousand miles from White Marsh, Maryland, to Florissant, Missouri, in 1823. Their sole capital was their perverted optimism, or, as I should prefer to call it, their unconquerable trust in God. For years they fought on what seemed a field of defeat. Today they conduct such universities as St. Louis, Creighton, Loyola, Detroit and Marquette, which with half a dozen other colleges and possibly twice

as many high schools, educate thousands of young men and women, and provide courses, leading to the higher degrees, for them as well as for hundreds of Sisters, Brothers and Priests. The Florissant log cabin of one hundred years ago and the universities and colleges of today rest on the one foundation—an abiding trust in God.

Nor can I bring myself to share Mr. Quinlan's fear that in gathering our young people in our own institutions, we shall either be or be thought to be "in America, but not of it." As I interpret it, the spirit of this country has never been hostile, making allowance for sporadic and admittedly un-American outbreaks of religious hatred, to the private school. The first schools and colleges were, of course, distinctly religious, and since the rise of the secular school "the two systems," as former Senator Thomas once said, "have grown in power and influence, side by side." The same thought was expressed by the National Education Association when it condemned the Oregon law, and is shared, I think, by the majority of Americans. In fact, with the single exception of Dr. Dallas Lore Sharp, of Boston, I know of no educator of any standing who condemns private schools on the ground that they create a class apart in society. Surely, the history of the last eight years does not indicate that Catholics are "a class apart" whenever, to quote Mr. Quinlan, an "alliance of young leaders in the war to be waged against ignorance and injustice."

Convinced as I am that the cause of the Catholic school is the cause of Jesus Christ—and when we forget that truth we are no longer Catholic educators, but, at best, schoolmasters—I am also convinced that if we work for that cause with cheerful, intelligent and unflagging zeal, our Catholic people will not fail us. I am certain that Mr. Quinlan and myself do not differ in principle. That is why I know he will accept my answers, which really coalesce into one, to his question "What shall we do about it?" We can tolerate it for the present, under the safeguards laid down by the Church, but never directly or indirectly approve it. If then we present the law of the Church with force and clarity, working along the lines which it prescribes, we can trust in God and await with certainty the day when we shall realize our ideal of every Catholic child in a Catholic school.

OCTOBER

Oh who will waken Merlin now from out his great, pale dream
To golden witchery aflame on hill and grove and stream?

No summer worm but rises now to paradisaal wings,
No wish that is not granted when the late thrush sings.

Beersheba is robed again to front the royal gaze
In nights of starry mystery and amethystine days.

Summer is a shadow: Juliet is in the tomb;
Winter waits his summoning: Lear is in the tomb;

And Rosalind, Rosalind peeps from every tree
For there's lush, low enchantment in the moon of Romany.

Hark! the children's voices "Mary, full of grace!"
The rustle of her Rosary in every fragrant place.

Ah, sleep and dream, elf Merlin, and a peace to all thy lore
For thy love-charm of its Mother binds the world forevermore.

LOUIS F. DOYLE, S.J.

Note and Comment

Convention of Catholic Alumni

WITH the aim of advancing effectively the educational and spiritual ideals for which the Catholic colleges of this country were founded the group of Catholic gentlemen associated in the National Catholic Alumni Federation are to hold their first convention in New York City, November 6, 7 and 8. On the latter date, Sunday, at eleven o'clock, the delegates will attend a Solemn Pontifical Mass, in St. Patrick's Cathedral, where His Eminence, Cardinal Hayes, will preside. The business meetings are to be held at the Hotel Commodore, and a special evening session and reception is scheduled at the Catholic Club, Friday, November 6. To this function, ladies of the International Federation of Catholic Alumnae have been invited, to attend the after-dinner speeches and entertainment. The aim of the Alumni Federation, to interest its members in the progress and problems of higher Catholic education in the United States, is a work which cannot fail to be encouraged. Nothing could be more consonant with the spirit to which intellectual Catholics of the United States are dedicated than the ambition "to create a moral, intellectual and religious force" in this country, an ambition which, through national organization, the Federation acknowledges as one of its fundamental purposes. The Federation, which owes its origin to the Catholic Alumni Federation Committee, appointed by the late Dr. Edward Hynes, President of the Alumni Association of the College of St. Francis Xavier, New York, has as President Mr. Edward S. Dore, of that Association; Mr. Hugh A. O'Donnell, an alumnus of Notre Dame University, is Secretary, and the Treasurer is Mr. Cletus Keating, (Mt. St. Mary's, Emmitsburg). Alumni associations throughout the country are invited to participate in the Convention, and are asked to send the names and addresses of their delegates to Mr. Keating, 27 William St., New York. Seventeen colleges are already represented.

Public Honors for Zealous Catholics

THE centenary of the founding of the first botanic garden in Brooklyn was made the occasion, on October 17, of a tribute to the memory of one of the pioneers of that now great Catholic diocese and his equally zealous wife and daughters. On that day a bronze plaque was placed in Prospect Park to honor André Parmentier, who came from Belgium to Brooklyn in 1825, and soon became in scientific circles what might be called the Burbank of that era. Earlier the same day a bronze tablet was unveiled at the Brooklyn Navy Yard to the memory of his daughter Adele (Mrs. Edward Bayer), who gave forty years of devoted service to the welfare of the sailors there and elsewhere at the Port of New York. There were appropriate civic services at these public ceremonies and a number of prominent citizens and officials participated in the program. The life work of the Parmentier family in behalf of Catholic charities and education has been detailed in several forms in articles in AMERICA. They sup-

ply a very inspiring example of what can be done by the lay apostolate, if its effort is sincerely and practically exerted. The present generation could very profitably imitate their remarkable record.

Americanizing the Philippines

READERS of AMERICA will recall that through these pages Father J. J. Monahan, S.J., of Zamboanga, Mindanao, P. I., has more than once solicited Catholic literature to offset misinformation circulated in the Islands regarding matters Catholic. They will be glad to learn something of the results of their charity, especially regarding this review itself. Father Monahan lately wrote:

The very first boat brought the "Defender of the Faith," AMERICA, in goodly numbers from every State in the U. S. A., and as time went on the numbers of AMERICA have gone from a few hundred in the first batch to the respectable number of 58,086. . . The office of AMERICA is that of apostle and teacher. In this twofold office AMERICA gives the greatest hope of accomplishing what a hundred missionaries might fail to do.

The Knights of Columbus in Mindanao attend to the methodical distribution of the literature and they have a preferential mailing list of public-school teachers since they feel they can profit most from it. These number about 26,000, only 326 of whom are Americans. Though they speak English, the majority are badly or poorly informed about current affairs, especially American and Catholic matters. Quite recently the Knights circularized the teachers, urging them seriously to read the papers they were sending. Here is practical, constructive Americanization of the Philippines that will do much to make the Islands safe for self-rule.

The Volstead Act Again Sustained

IN AMERICA for October 17, reference was made to the argument against the constitutionality of the Volstead act presented before the Supreme Court by Mr. Michael Ahern. Mr. Ahern's contention was that the law was not valid since it had been passed on October 28, 1919, whereas the Eighteenth Amendment, although ratified on January 16, 1919, was not to go into effect until one year later. When the case was heard on October 6, the Supreme Court denied Mr. Ahern's plea for a writ of habeas corpus, but the written opinion of the Court was not made public until October 19, when Associate Justice Holmes ruled that Mr. Ahern's argument in no wise affected the constitutionality of the Volstead act. After the preliminary paragraphs, the Justice said, for the Court:

A shorter answer to the whole matter is that the grant of power to Congress is a present grant, and that no reason has been assigned why the Constitution may not give Congress a present power to enact laws intended to carry out constitutional provisions for the future when the time comes for them to take effect.

Briefly, the Court held that "the moment that the amendment was ratified, it became effective as a law," that is from January 16, 1919. Congress was therefore within its rights in enacting the Volstead law on October 28, 1919.

Dramatics

New York's New Plays

ELIZABETH JORDAN

IT is pleasant to begin this review with the announcement that several clean new comedies have come to town, and to add that they are not only clean and new but interesting and amusing.

The first of these is "Applesauce," Barry Connors' new play, produced by Richard Herndon at the Ambassador Theater and directed and largely acted by Allan Dinehart. We say "largely acted" because, though there are others on the stage during the three acts of "Applesauce," Mr. Dinehart is really the performance. With him it promises to be one of the season's big successes. Without him—but why go into that? Mr. Dinehart is "Applesauce"—arch apostle of blarney, expert back-slapper, original possessor of the smile that won't come off—a male Pollyanna, whose mission in life is to dispense sunshine and show love for his fellow men by telling them pleasant things about themselves; in other words by giving them "applesauce."

He works exclusively at this agreeable task, and it leaves him no time for the practical business of earning a living; but he mixes his Pollyannaism with the saving grace of humor and wins the liking of all who know him except that of the rival wooer of the girl he loves. This rival, Rollo Jenkins (well played by Walter Connolly) is everything that our hero, Bill McAllister, is not. Rollo is hustling, enterprising, successful, so successful that at first he even wins the girl, Hazel Robinson. For once the young purveyor of applesauce seems to have ladled it out in vain. But he takes advantage of a lover's quarrel between Hazel and Rollo to frighten Rollo away by pointing out to that alarmed young man all the perils of matrimony. He mentions that he himself has not the pluck for it, but brave old Rollo has. Old Rollo will not mind the terrific expense of housekeeping, either, he suggests, nor will Rollo be appalled by the domestic difficulties that crop up.

Old Rollo, who is both canny and frugal, is stunned by the dark future painted with such apparent unconsciousness. He hurries away, leaving the girl to Bill, who promptly marries her on a capital of six dollars, adores her, makes her happy, but utterly fails to support her. He runs up bills and cheerfully lets his father-in-law pay them. He holds no job more than a few days. At the end of the comedy, when he is in danger of losing his wife because he does not support her, he blarneys his rich uncle into supporting them both.

Not a very edifying finish, that, and even though the audience laughs forgivingly it is dissatisfied. Probably the author decided that a climax showing Bill reformed into a working man would be too obvious and too old. Nevertheless, the audience would have liked that climax. It liked Bill, and the chances are that the most "hard-boiled egg" in the top gallery would have preferred to see the hero able to support his wife when the final cur-

tain fell. The reactions of an audience to little points like that are amazingly sound, a detail authors sometimes forget. But on the whole Mr. Connors has given us a well-written, well-constructed play. Next to Dinehart's acting, that of Jessie Crommette as Ma Robinson gives the production its high lights. Pa Robinson is good, too. They are all good.

There are playgoers who will tell us that "The Butter and Egg Man," written by George S. Kaufman, and presented by Crosby Gaige at the Longacre Theater is an even better play than "Applesauce." They will hurriedly add that it will be fully appreciated only by the sophisticated, who know the ins and outs of theatrical life; and they will be wrong in both statements. It is a good play, but it is not better than "Applesauce": it is merely different. Neither is its humor so subtle that the man in the street cannot appreciate it. Very little gets by the man in the street, and the chances are that he will find as much enjoyment in this comedy as any of the rest of us will find.

Like "Applesauce," "The Butter and Egg Man" has a slang title, slang titles being a theatrical fad of the moment. A few years ago Peter Jones, the hero, would have been called "the angel" of the theatrical production he backs. Now, he is the "butter and egg man." Peter (most appealingly played by Gregory Kelly) has inherited twenty thousand dollars. A theatrical venture that is dying on its feet needs that money and gets it. Peter gets a lot of experience, a devastating glimpse of a world new to him, and eventually, after all sorts of harrowing episodes, he gets full financial recompense for his sufferings. The audience gets an amazing amount of entertainment from these sufferings, and more "big laughs" than almost any other play in town offers. Lucile Webster gets and grasps the chance of her life to show New York what a good comedienne she is. Nothing funnier than Miss Webster is on our stage this winter.

This review must not end without mention of the illuminating conclusion of the play, with its revelation of the inner secret of managerial success. Peter has acquired this secret and is anxious to pass it on.

"All you have to do," he tells another character, "is to give the public what it wants."

"But what does the public want?" the other asks.

And now comes the Secret.

"It always wants the same thing," Peter explains simply.

In "Easy Terms," Crane Wilbur's Comedy, at the National Theater, there is a more serious undertone. A typical American husband is persuaded by his wife, and against his better judgment, to buy a suburban home on "easy terms." He does so and his troubles begin, while his ambitious wife's activities increase. She goes in for speculation, gets into the hands of unscrupulous persons, and plunges the family into difficulties which prove immensely amusing to the audience. There is nothing unusual in the little comedy, but Donald Meek plays admirably the leading role of the sorely-tried husband, and the author, in a smaller role, proves that he can act as well

as write. The biggest laugh in the performance comes in a response to a statement that the new home is "only twenty minutes from New York."

"By telephone, I suppose?" asks the harassed owner. And the play stops while all the suburban dwellers in the audience give themselves up to the enjoyment of this retort.

We need not give much space to the Theater Guild's revival of Bernard Shaw's brilliant comedy, "Arms and the Man." The play is too well known to our readers, both in its original form (how Mansfield played that leading role when first we saw it!) and in its musical version as "The Chocolate Soldier." The Guild's production is, of course, all that it should be, and the play is immensely enjoyable, though there is a growing question in many minds as to whether Lynn Fontaine and Alfred Lunt were the best artists available for the two leading roles of the performance.

"Courting," a comedy by A. Kenward Matthews, put on at the Forty-ninth Street Theater by the Scottish Players, is a wholesome entertainment, set against the background of a kitchen in a Scotch farm house, and showing that the lad and lassie problem has struck Scotland as well as the rest of the world. There is nothing new in problem or treatment, but the little play is well acted and typical. In short, it is an average Scotch production and most of its charm lies in its difference from the average American productions that are usually offered.

Two delightful new musical comedies have come to us: Frazee's "No, No Nanette," and Dillingham's "Sunny," the latter with Marilyn Miller in the leading role. The music in "Nanette" is charming and several of its numbers, notably "Tea for Two" and "I Want to Be Happy," has already overworked the phonographs, radios and cabaret orchestras. The production of "Sunny" is more sumptuous, to use the producer's pet word, but the music on the whole is less appealing. However, the star's number, "Who?" is already being sung and whistled on every side. The cast is a good one and Miss Miller is all that one could expect a charming and graceful young star to be. Both "Nanette" and "Sunny" are clean and amusing and undoubtedly have settled down with us for the season.

Alice Brady's "Oh, Mama!" at the Playhouse, is a vulgar French farce. So is "The Kiss in a Taxi," at the Ritz; and *how* one dislikes to see a fine actor like Arthur Byron wasted in it! There are at least a dozen more objectionable productions offered us this month, which, no doubt, the law will eventually get after in its deliberate fashion.

THE BARTER

A man who had two loaves
Sold one, and bought a rose;
And was the world the better for the barter?
God—and a Poet knows.

CATHAL O'BYRNE.

Reviews

Mary Aloysia Hardey. Religious of the Sacred Heart, 1809-1886. By MARY GARVEY, R.S.C.J. New York: Longmans, Green and Co. \$3.00.

This story of the life work of a great American woman, and as well, an important and most interesting contribution to our Catholic records, published fifteen years ago in a limited edition by the America Press, has long been out of print. The new edition comes with special timeliness in conjunction with the recent canonization of St. Madeleine Sophie Barat, founder of the Religious of the Sacred Heart, who held Mother Hardey, her "first American novice," in the highest affection and esteem. Mother Garvey, who has made such judicious use of the vast amount of material at her disposal for the compilation of this volume, had the advantage of a long and intimate connection with Mother Hardey as pupil, novice and member of the Society of the Sacred Heart. Mary Aloysia Hardey will take high rank among the notable American women who accomplished great results as an educator and leader in religious and social progress. Born in Maryland of an old colonial family she was taken in childhood to Louisiana. There after her school days she became a member of the Society of the Sacred Heart in 1825, and from that time until her death in Paris, June 17, 1886, she attained and administered its most important offices. In the exercise of the functions they imposed on her she developed extraordinary endowments as an executive and great resources as an organizer and religious director. She founded 30 convents and 25 schools in the United States and Canada—all the establishments, in fact, of the Society in the Eastern section of this country and Cuba up to 1883, making ten voyages to Europe and several tours of the United States in the establishment of these institutions. In 1871 she was called to Paris to become assistant to the Mother General in which office she died. Mother Garvey, who is now herself a historic figure, being the last novice personally accepted by St. Madeleine, the founder of the Society, has done a special service for Catholic American history in thus preserving in so attractive a volume, for the edification and instruction of the present generation, the life of one of the most distinguished women of the nineteenth century.

B. C. T.

The New Age of Faith. By JOHN LANGDON-DAVIES. New York: The Viking Press. \$2.50.

Can science save our social life? This question this volume attempts to answer. In the introductory chapter the author justifies his title and states the problem. He then goes on to examine the commonly prevalent opinions that race and heredity control the changes in human nature and gives us a conservative study of a big, pressing problem. He handles his matter methodically and in a popular way. There is no beating about the bush: fact and theory are carefully distinguished. The style is bracing and there are occasional passages of first class satire. He is especially concerned with attacking pseudo-scientists and anti-scientists. What he says of Spencer, that he was drunk with the discoveries of the men of his generation, he knows is true of many of his contemporaries: they are enthusiastic with the new knowledge so much more inebriating than the old wine, but before they can save themselves by science they must save themselves from pseudo-science. He shatters the eugenic idol and the Nordic myth. As a cure for our social evils environment is, with him, vastly more important. The sociologist's main work must be not with the raw material in which physical and mental and moral worth begin but with the environment in which that material is moulded. Catholics will not indorse much that Mr. Langdon-Davies approves. But works of this type are a ferment that leavens a mass of unscientific and dangerous literature that is being read. At the same time the Catholic sociologist knows that there is a supernatural element in the making of man that cannot be neglected and that is capable of changing even tainted natures to other Christs.

W. I. L.

The Present Economic Revolution in the United States. By THOMAS NIXON CARVER. Boston: Little, Brown and Company. \$2.50.

We have often been told that the labor movement in the United States is always ten years behind that in Great Britain, or a cycle behind that of Germany or even Russia. It is comforting, then, to have Mr. Carver's assurance that it is in fact "so far in advance of the labor movement in other countries as to nullify all comparisons." Mr. Carver has decidedly the better of the argument when it comes to balancing achievements. It must be granted that American labor has developed under favorable circumstances, but it has also suffered from the constant and terrible handicap of a continued immigration. As Mr. Carver shows, no amount of economic wisdom or economic legislation can save labor when the labor market is overcrowded. The greatest triumph of the American labor movement has been that it has quietly absorbed all these millions of foreign workers, and yet has progressed, until today the American laborer occupies a position unique in the labor world. He has become a capitalist or is fast becoming one. That is the economic revolution in the United States of which Mr. Carver writes. Restriction of immigration, particularly from Mexico at present, and stoppage of the vast bootlegging in men that is still going on, will prevent overcrowding of the labor market. Education will lift all the more capable workers to higher levels and so leave no occupation with a surplus of men, if proper direction is given. This will mean an end to underpaid labor and a proper distribution of prosperity. In his hint at restricting "immigration from heaven" Mr. Carver does not mention birth control directly, since elsewhere he refers to late marriages, but his remark is likely to be taken in that sense. We shall never prosper by race-suicide and violation of the laws of God. There are other statements to which objection might be made, but the book is suggestive and stimulating, though the economic problem will be found more difficult than it here appears to be. Mr. Carver believes in optimism and constructive thought.

J. H.

The Modern Ibsen: A Reconsideration. By HERMANN J. WEIGAND. New York: Henry Holt and Company.

Since his first appearance as chief architect of the modern drama, Ibsen has been variously imitated, interpreted, and attacked. The new realism of social and moral anatomy, which in his hands became wedded to a technique that junked much of our Elizabethan legacy, rebounded out of Norway like a blast of winter and gave the literary shrubs of half Europe a decidedly exotic and, in most cases, unsightly bent. Messrs. Gosse and the late William Archer kept the drums beating for the English speaking world; actresses like Nazimova made of his pouting and volatile Nora an earnest rebel against man-made institutions, and Mrs. Sanger has only lately sponsored "Ghosts" as propaganda for the new eugenics. After our own reading of Ibsen, some years ago, it seemed to us that this Norwegian scourger of convention and hypocritical compromise was sufficiently indefinite on major points to serve anybody's purpose, and that a minute, non-partisan analysis of the mentality of his somewhat paranoiacal heroes might shift Ibsen study to the field of psychology. At least, this would give a more consistent ring to his plays. Professor Weigand, in the study before us, attempts with as much dispassionateness as could be expected, to reconsider Ibsen from this angle. He has scrutinized the weird gallery of that final group of dramas, from "Pillars of Society" to "When We Dead Awaken," with some interesting results. Nora, in "A Doll's House," is perhaps not a really determined rebel after all. Hilda Wangel, in "The Master-BUILDER," is narcissistic and passionately cruel. Allmers, in "Little Eyolf," is simply a charlatan. When these creatures are lined up in order, their cases argued and properly tagged, they become a curious study in abnormal psychology. But what did Ibsen really intend? Were they, as Professor Weigand sometimes suggests, merely partial reflections of himself?

H. R. M.

What's O'Clock. By AMY LOWELL. Boston: Houghton, Mifflin Co. \$2.25.

There is a preoccupation with death, an insistence on mortality and life's quick passage and autumn scenes in this last collection of the poems of the leader of the American Imagists. But Miss Lowell's views on the after-life are not happy nor are they inspiring though she does affect a bold insolence in regard to the future. For her, life ends with the grave, "creed is the shell of a lie." She favored the pagan rather than the Christian philosophy of life. Despite her championship of the new forms in poetry, Miss Lowell must be accounted an extraordinary poet. It is true that she frittered away much of her inspiration in experimenting with free-verse. Very few of her multitudinous efforts in these new forms can be denominated poetry, for she cut too close to that vague dividing line which separates prose from poetry. One may discard rhyme and a regular, measured rhythm, one may use the ordinary words and phrases of conversational speech, and still write poetry. To do so, however, one must be a genius of the first water. Miss Lowell's chief claim to attention is her ability to induce a mood. She paints her scenes with brilliant splashes of color, she imagines vividly and with forcefulness, she vivifies her theme with a throbbing passion. "Evelyn Ray," with the minor tone supplied by the song of the cat-bird, is an example of her power in this regard as it is also an expression of her utter pessimism in respect to human living.

F. X. T.

Books and Authors

Theology.—The second volume "De Ecclesia" (Herder. \$3.25), by the Rev. Hermann Dieckmann, S.J., does not disappoint anticipations aroused by the scholarly author's first book. This is a thorough treatise of the magistracy of the Church to which is added a very useful dogmatic examination of the relation of the Church to Christ and an exhaustive analysis of the encyclical "*Satis cognitum*." The scholia are especially informative and indicate much study and research.

Under the auspices of the *American Ecclesiastical Review*, Frederic George Holweck has published a collection of liturgical notes on feasts of Our Lord and His Blessed Mother which, he tells us in the Preface, he has been gathering for forty years. "Calendarium Festorum Dei et Dei Matris" (Dolphin Press. \$7.50), evidences persevering research, judicious selection of materials, critical acumen and careful scholarship. Through travel and correspondence the author has literally drawn on the world for his material. He has gone to the most authentic and reliable sources. He confines himself to those feasts which have a place in the Church's liturgy, tells where and how they originated and where and by whom they are observed; also the rite. The feasts are ordered according to the calendar and very exhaustively indexed by titles, places and the Religious Orders which observe them. There are occasional trivial typographical errors but substantially Dr. Holweck has given the clergy, especially liturgists, a book that was long needed.

Nearly twenty years ago Madame Cecilia in the interest of young Catholics in England preparing for University Local Examinations, annotated "The Acts of the Apostles" (Benziger. \$3.00), and it has just been reprinted. Because the manual paralleled Latin and English texts and contained copious notes and references to the Greek texts, it is especially serviceable for its purpose. Catholic and non-Catholic commentators alike are freely consulted. Its first book is taken up with the text and annotations; the second with additional informative notes and sidelights.

Ascetics and Catechetics.—German Catholic readers are not unfamiliar with Henriette Brey. Rev. Theodore C. Petersen, C.S.P., has translated into English her edifying volume, "When the Soul is in Darkness" (Kenedy. \$1.75), a series of cheerful spiritual readings, especially for those in sorrow. The fact that the authoress was an invalid for forty-nine years makes her meditations on the crosses of life unusually practical. The chap-

ters follow the chief events in Our Lord's life and each contains its distinctive lesson.

How the Catholic Church satisfies the longing for communion with the spirit is told in the exposition of Catholic doctrine given in "Communion with the Spirit World" (Macmillan. \$1.50), by Edward F. Garesché, S.J. There is no argumentation, no Scriptural quotation given to prove the Catholic position true. The Catholic doctrine is presented, attention called to its relation to human needs, a few examples given from the author's varied experiences. The division of the chapters into sections, neatly titled, makes for easier, more thoughtful reading. Though the Catholic might be repelled by the frequent reprimands for his ignorance of Catholic doctrine and the non-Catholic lose some sympathy by the constant repetition, "This is taught by Faith," both would profit, the one by a better appreciation of these truths the other by learning that such truths are taught.

Rev. Robert W. Brown gives us in "The Finger of God" (Benziger. \$1.75), a sheath of Catholic stories that have all been garnered from his own priestly experiences. They center around a variety of topics and there are lessons both for juveniles and for their elders. Some of them are commonplace and more instructive than artistic but they all justify the ways of God.

"Conversations on Christian Reunion" (Murphy. \$1.25), by a New Zealand pastor zealous for Christian unity is a manual of Catholic doctrine supplemented by explanations of the teachings of other so called Christian denominations. It is an informative volume that facilitates a comparison between Catholic and Protestant tenets. It gets additional interest from the adoption of the dialogue or conversational style.

Essays in Learning.—Prophets of evil and artists of gloom have had at us so incessantly of late that it takes a brave man to write a happy book. However, Rev. Charles C. Miltner, C.S.C., in "Progressive Ignorance" (Herder. \$0.90), is courageous. In a jolly sort of way he jots down his opinions on current fads and foibles, on the silly and on the serious doings of men, pleasantly unconcerned as to whether others agree with him or not. It is just as well, perhaps, for in the present state of literary ferment we all seem to disagree anyway. Lovers of inspirational literature should find this a stimulating book.

In November, 1924, Gilbert K. Chesterton delivered a lecture before the I. D. K. Club, whose thesis was that "The Reformation was followed not by the intellect finding freedom but by its building new and narrower prisons." Bernard Shaw was the chief target of his remarks. Later, in the *Cambridge Review*, Mr. G. G. Coulton questioned some of Chesterton's assertions and a very unsatisfying controversy followed. In "The Superstitions of the Sceptic" (Herder. \$0.50), we have both the lecture and the correspondence that ensued.

Travel Guides.—Though New Yorkers are proud of their city, few make desirable "cicerones" for tourists who in a few days would see and enjoy much. Helena Smith Dayton and Louise Bascom Barratt will help them both to explore the city economically, interestingly and quite thoroughly in a week. The week will be full, fascinating and instructive. No moment will be lost, neither will there be confusion or hurry. "New York in Seven Days" (McBride. \$1.50), contains a wealth of historical anecdote that will help to a better appreciation of places and persons. It is a chatty guide that will repay examination. Its value is enhanced both by sectional maps and a large folding map of Manhattan and its vicinity.

Twenty-four beautiful illustrations make "A Little Book of California Missions" (McBride. \$1.00), by Charles Francis Saunders, not only a delightful guide book of some of the choicest and most romantic spots in the United States, but also a charming souvenir for tourists along El Camino Real to send to friends at home.

Mr. Petre. P. A. L. An Octave. John McNab. St. Helios. The Wind.

Albeit the development of the plot and the moral settings are entirely disparate in "P. A. L." (McBride. \$2.00), by Felix Riesenbergh, and in "Mr. Petre" (McBride. \$2.50), by Hilaire Belloc, the two volumes have the same motif. Both describe the evolution of large fortunes from the germ of little capital, or rather no capital at all. In "P. A. L." a shrewd, but unscrupulous promoter, by economic alchemy transmutes worthless stocks and unprofitable investments into millions, only to pass from time to eternity penniless. How far such a character represents the modern Napoleon of finance must needs be left to the reader's judgment and experience. This much, however, may be said: "P. A. L." as a literary production, is above the average. It is, at the same time, serious and thought-compelling. On the other hand, Mr. Belloc's tale is rather a bit of satire. Peter Blagden unconsciously plays the role of a famous, perhaps it might be better to say infamous, American capitalist, and by the very power of his assumed name amasses a mighty fortune, which, unlike the principal character of Mr. Riesenbergh's tale, he holds against all comers and in spite of all obstacles. He is at once a simpleton and the confounder of the worldly-wise. Indeed, the way he unwittingly outwits the financial and legal giants of old Albion cannot fail to delight and amuse, the more so seeing that it is told in Mr. Belloc's most brilliant style. G. K. Chesterton illustrates the text with waggish sketches.

In "An Octave" (Little, Brown. \$2.00), Jeffery E. Jeffery sets down the doings of a "nice" English family through the period from Sunday to Sunday. There is a crisis in the affairs of his business which Tony Rexon, an undistinguished publisher, addicted above all else to his own comfort and to taking things easy, weathers without particular effort, and which manages to clear up within the octave, as do the incidental "affairs" between Tony and an emotional authoress, between his wife and an adventurous admirer. Mr. Jeffery would have sacrificed nothing by eliminating the latter obtrusive characters. They add little worth to a story that needs some bolstering up, by way of relief from the drab and commonplace.

John Buchan takes as title for his latest adventure story, "John McNab" (Houghton, Mifflin. \$2.00), the *nom de guerre* adopted by three London gentlemen who have tired of every amusement afforded by their wonted recreations. They hit upon the plan of ensconcing themselves beneath a friendly roof in Scotland, whence they challenge unsuspecting neighbors to prevent their fishing and hunting within forbidden bounds. In making poachers out of a Lord, an eminent banker and an ex-Attorney-General, Mr. Buchan has created a story which is a departure from threadbare lines. It should prove welcome reading to those for whom nature and adventure have a particular autumn charm.

A pleasing picture of London society in later Victorian days is given in "St. Helios" (Duffield. \$2.00), by Anna Robeson Burr. The leading characters are drawn with charm and sympathetic insight and the situation from which the main plot is developed is interesting and unusual. The only flaw is to be found in the condescending attitude towards things American, and the occasional excursions into the weird dialect that is never spoken by anyone, except Americans in books by English authors.

A pleasing and bracing experience it is to breast a gale of an autumn day; but if the gale continues for weeks having for helpmate the penetrating sand of Western Texas in the pioneer days, such a wind might well be regarded as a demon. So it became for Letty Mason in "The Wind" (Harper. \$2.00), Anonymous. Under the strain of the Texan Northers, she goes insane, shoots the human fiend who had taken advantage of her terror, and rushes forth to perish in a wilderness of sand-whirls. There is rare power in this story and simple, but real humor. But the stark realism of the ending is so oppressive that the book will appeal to few save those who find pleasure in gruesome detail.

Communications

The editors are not responsible for opinions expressed in this department

What Does "America" Advocate?

To the Editor of AMERICA:

AMERICA seems still to be much concerned with the prohibition question, and many of its readers, I am sure, are pained that it should seem to advocate what they consider a bad cause. A month or two ago, speaking with a friend about the attitude of some papers towards prohibition, I remarked that AMERICA was as bad as the *Chicago Tribune*. "Worse," was the laconic reply. Father Blakely in the issue of your paper for October 10 seems to advocate the return of the saloon. That is much farther than the *Chicago Tribune* has gone.

AMERICA has repeatedly complained of prohibition, and of the Volstead Act in particular, but what attitude or what practical conduct it advocated in the situation has not been so clear. Now, however, its position is becoming a little clearer. The editorial in the number dated October 10 intimates that the Volstead Act should not be enforced, and Father Blakely, as just mentioned, seems to advocate the return of the saloon. Now, if AMERICA really thinks that the Volstead Act is not binding and may be violated with a good conscience, why has not some member of the staff met Dr. J. A. Ryan's invitation to discuss that phase of the question? His article in the *Ecclesiastical Review* some two years ago, and his more extended article in the *Catholic World* last May, have not, as far as I know, been met with a serious answer.

May a correspondent ask if AMERICA really advocates the non-enforcement of the Volstead Act while it is on the statute books, and if so, why the courteous invitation of Dr. Ryan to consider his arguments have not been answered?

Mundelein, Ill.

W. L.

[(1) What Father Blakely means by "saloon" is perfectly clear. "In many instances, the saloon was 'the poor man's club' where the worker met his friends, and by a moderate contact with beer, bright lights, and song, obtained some pleasure after a hard day's toil, and a little of that comfort which, as St. Thomas says, is necessary for the practice of virtue." Father Blakely does not "seem" to favor this sort of saloon. He actually does favor it. Did our correspondent understand him as pleading for the reestablishment of dens of vice? (2) The editorial was simply a restatement of the perfectly plain fact that the Volstead act is subject to discussion, review and repeal. (3) Whether or not Dr. Ryan's arguments have "been met with a serious answer" in this or in other reviews is a question on which critics may be permitted to differ. ED. AMERICA.]

Are Catholic Universities Inferior?

To the Editor of AMERICA:

The recent article by Father Heithaus, S.J., "Are Catholic Universities Inferior?" (September 26), on the comparative scholarship of Catholic and non-Catholic schools, recalls the former article by Mr. Shuster on Catholic scholarship in general. First: Father Heithaus concerns himself almost exclusively with professional schools—of law, medicine, and engineering. He shows that they successfully meet (and sometimes surpass) the minimum standards of State Boards and of certain associations which are influential enough to impose their standards on a certain class of professional schools. These standards are not set up by Catholic schools.

The more serious question is with the schools of arts and sciences where the real work of liberal education is done. Of these, Father Heithaus says merely that forty-two such Catholic schools are approved by the American Council on Education. This is about thirty-five per cent of the total number of Catholic higher schools. It would seem that sixty-five per cent of our colleges in arts cannot meet the minimum requirements for approval by the American Council—not an encouraging state of affairs if the rating of

the American Council counts for anything. Father Heithaus shows that where our schools are regulated, directly or indirectly, by State or associational standards, they meet them without difficulty. It remains true that in the arts and sciences, where we set our own standards, our standards are disgracefully low, and inferior at least to those of the better non-Catholic schools.

Secondly: Father Heithaus notes the requirements—fifteen units of high-school work—expected of entrants by a group of Catholic colleges noted by the North Central Association of Colleges. The worst of these and similar statistics is that they give the unwarranted impression of excellence in the college requiring such preliminary work. Any high school can give fifteen units of work. That tells us nothing of the quality of the work, and nothing of the quality of work required of the student after entering college. The case is not unknown (to put it very charitably) of students offering fifteen or more credits, who find themselves repeating high school work in Catholic colleges—with this difference that the high school standard was the higher. It still remains true that for many a course at a Catholic college is a practical renunciation of scholarship, and in a certain number of cases that may well be one cause for Catholic attendance at non-Catholic schools.

Saranac Lake, N. Y.

W. J. ROCHE.

Have We Any Scholars?

To the Editor of AMERICA:

Some letters that have appeared in your columns on the question "Have We Any Scholars" have shown an unfortunate misunderstanding as to what the question means. "Scholar" is not used in the sense of "student," as Mr. Minnick says; for surely nobody questions that there are as many Catholic students as there are persons attending Catholic colleges. Nor does the term mean an educated person, as Mr. O'Dwyer says when he calls attention to "hundreds" of well-educated priests, "thousands of Irish Catholic American schoolmasters," and "countless American Catholic schoolmistresses." Nobody is calling in doubt the literacy of Catholics. The point is: Have we scholars in the sense of the fourth definition of the "Century Dictionary": "A learned man; one having great knowledge of literature or philosophy; an erudite person; specifically a man or woman of letters."

Father Donnelly, in citing the titles of a number of doctorate dissertations written by Sisters, has properly called attention to the type of scholars in question. A list of works which have been written by men or women of university training, who have spent years profitably in the preparation of works calling for extended research and definitely adding to the literature of learning, would exhibit at once whether we have any scholars.

Chicago.

WILLIAM STETSON MERRILL.

Cultural Value of Catholic Education

To the Editor of AMERICA:

Your editorial reference, October 3, to a letter in a contemporary review severely criticizing Catholic colleges prompted me to read the letter. Its note is quite inconsolable, so much so indeed that when I reached the end I said to myself, "the poor fellow!" Then I sketched his argument once more, lit up my lantern and trudged on.

Indeed, the writer at the time might have been better employed. Our Catholic colleges are luminous with truth, and truth, we make bold to aver, even to the paragons of the non-Catholic intellectual world, has its "cultural" values. There is not one of our Catholic colleges that does not teach with St. Thomas that "the right Christian Faith consists in giving one's voluntary assent to Christ in all that truly belongs to His teaching," and that such assent must be of the will as well as of the understanding. Therein lies your culture, and only therein. There is no "worn-out inferiority complex" about that. In fact, that is the complex which will not wear out for it will carry its "taught"

through all the vicissitudes of life and at the grave will be triumphant over all of the batterings and soilings of the world, not the least of which comes from the "prominent non-sectarian institutions" (which, by the way, are thoroughly sectarian) with their A-1 plants.

Culture! Who shall write of "The Culture of Heresy" or of "The Apotheosis of Usury"?

Size! There is nothing in size, or cows would catch rabbits. A great teacher makes a great school. The University of France was never so great as when it had not a roof. Would there were many times as many Catholic colleges as we now have! There were more "intellectual contacts" among teachers and students, I daresay, in ten colleges of one thousand students each than in one college of ten thousand students, and more deflections into the liberal arts and fewer into the illiberal arts that now bid fair to wreck civilization.

Who are these intellectual spark-plugs? Can it be that they are those who are traveling over the earth in search of old bony *spiculae* to make new fossils? Or the cubists? Or they who do the abomination of free verse? Or the heretics of the day, never more real but never so puny? Or the sad columnists?

Let the Catholic colleges be multiplied! Let Catholic parents obey their Bishops and send their children to them—thus to cultivate the Catholic tradition which is the fruitful soil of the liberal arts! When the true tradition flourished the arts grew. As the gothic arch rose heavenward even the very stones aspired.

Mt. Vernon, N. Y.

WILLIAM C. ARCHER.

Irish Clan Names

To the Editor of AMERICA:

When in his communication, "Irish Clan Names," Dr. Austin O'Malley says in the issue of AMERICA for October 3: "It is not so!" my feeling is very much like that of Barrie's hero who, bringing home a girl christened with a boy's name (maybe it was the other way about), explained to his indignant wife that he "dauredna contradict the minister."

Still, even the good doctor cannot veto out of existence for four hundred years the family of Dillon. Henry, the first one, was brought out of Aquitaine by Henry II for reasons of state and sent to Ireland in 1185, where he was given a territory extending from the Shannon eastward to about Mullingar, including the present county of Longford, to hold *per baronium in capite* for the service of sixty knights' fees. He was buried in an abbey he founded at Athlone. This territory of the O'Farrell's, McLaughlins and MacGeoghegans was known as Dillon's Country for four centuries before the time of the Dillon of 1582 mentioned by Dr. O'Malley.

As to those who came from the western Isles, Sorley, lord of Argyle (Ainer Gael), was sixty-second in descent from Heremon the Milesian, and therefore as good an Irishman as any. His land was the "Alban" of the Irish sagas. He married a daughter of Olaf, the Norse king of the Isles, who gave him the southern islands in 1156. He and his sons were lords of the Isles for a long time before they consented to permit their inclusion as part of Scotland. In the meantime Sorley's grandson was killed, 1247, fighting for the O'Donnells. In 1257 Goffraigh O'Donnell fought a drawn battle with the English in Mayo, where he was badly wounded, and a year later had to fight again when he was attacked by O'Neill. Borne on a bier at the head of his men he defeated his enemy and then died.

Donnell Og, youngest son of Donnell Mor (the Great O'Donnell), a youth of eighteen, who had lived in fosterage in Clanranald, now returned to Tyrconnell, to the great joy of his people. To Brian O'Neill, trying to unite the O'Connors, O'Briens, O'Donnells and O'Neills under himself as high king, in the hope of driving out the English, Donnell replied with a (unfortunately) Scotch proverb "Every man should have his own world." Donnell went back and married a Clanranald lady, and brought with her a guard of her kinsfolk who, in 1290, secured the succession

to her son. That was the introduction into Ireland of the regular armies known as galloglasses, and the origin of the powerful sept of McSweeney Dogh and McSweeney Fanad. Also, in 1259, Hugh O'Connor went to Derry to marry a daughter of Dugald McSorley, and brought home with her eight score warriors under Alan McSorley. The McGrory's and the McDonnells were of the same race; also the McRanalds (Reynolds) and, it is claimed, the McSheehys who did like military service for the Desmonds (and from them the Sheas of Ormond). Where's the harm if they brought some Norse blood with them? Ireland is the finest ethnical laboratory in Europe anyhow.

As to Dr. O'Malley's statement that "Ulick" is not "William" but "Ulysses," the following note will be found in Lodge's "Peerage of Ireland" Vol. 4, (1754) under the history of the early Burkes, when dealing with Sir William or Ulick, the first MacWilliam Eighter, ancestor to the Earl of Clanrickard:

His father and grandfather being of the same name, he was usually called William the Younger, which is expressed in Irish, by Uliam-Oge, and Will-Oge, and by syncope, Uliog, English, Ulick, are in ancient Latin Writs styled Willielmus, English, Ulick, are in ancient Latin Writs stiled Willielmus, of which many instances might be given.

"Liam" is what a lot of the young Irish Williams who have been here recently call themselves.

Mr. Thomas G. Taaffe tells me apropos of the articles on Irish names, that in his branch of that family the name William has had the place of honor for perhaps thirty generations, and that in one generation, after this name had been passed over four or five times, the old nurse, who knew what was the family's duty, stopped at the church door and refused to take the latest boy in to be baptized until assured that he would be named William.

The name Landers, by the way, comes through the French "Londres" from "London." There are McShanes who know that they were O'Neills before the Protestants who got the property became Johnsons, the Catholics adopting the Irish form. The McSherrys are FitzPatrick's, once McGillpatrick. No doubt it is recognized that Cahan, Kane and McCann are variants of the same north country name. Holdens were Howlings and before that Howells. And if I dared I would suggest another such sequence, de Ebroicis, D'Evreux, Devereux, Deveroy, Devoy, people whose native power was manifested any time these last eight hundred years, wherever and whenever there was occasion for its exercise.

New York.

J. C. WALSH.

The Meade Family

To the Editor of AMERICA:

May I question a name change in "Irish Names in the Melting Pot" (J. C. Walsh, AMERICA, September 5). It is said there: "The Burkes, in the same environment, called themselves Clan William, etc."

The Earl of Clan William is the chief of the Meade family. Title and lands were conferred on a younger Meade brother who conformed to the Established Church. The oldest brother and head of the family refused to conform and emigrated to America, thence to the West Indies, settling finally in Philadelphia. His descendants took outstanding part in Catholic affairs, until, as a result of a mixed marriage, they became Episcopalian. The older children of Richard Worsam Meade were brought up Catholics. After his death, his widow took the younger ones out of the Church, including the late General George Gordon Meade, the youngest son, who was baptized a Catholic and brought up as an Episcopalian.

There are no Catholic Meades of that family in America. The fact that the Philadelphia Meades are descendants of the oldest branch of the family, headed in England and Ireland by the Earl of Clan William, is recognized in England. This is said, not to controvert the statement in the AMERICA article, but as a question upon a matter interesting to the writer.

Wawa, Pa.

WILLIAM FRANKLIN SANDS.